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HANDBOOKS FOR THE INDIAN ARMY

KUMAONIS

Compiled at the request of the Government of India

BY

Lieut.-Colonel A. LATHAM, D.S.O.,

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HANDBOOK ON KUMAONIS

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CHAPTER I

GENERAL

Almora District is the north-eastern district of the Kúmaon Division. It lies between the parallels of $29^{\circ} 5'$ and $30^{\circ} 49'$ of north latitude and between $72^{\circ} 2'$ and $81^{\circ} 31'$ of east longitude.

Its whole area is some 5,000 square miles.

In former days, *i.e.*, in the times of the Katyúr and Chand dynasties, Kúmaon consisted of approximately what is now the Almora District.

After the Nepal War the hill tracts that had been annexed were divided into the two Districts of Almora and Garhwál the whole being under a commissioner.

After Sir Henry Ramsay (1856-84) gave over charge it soon became evident that the Kúmaon District was too large a charge for a single man and this was one of the chief reasons for the separation from it of the present Naini Tál District in 1892. The remainder of the old Kúmaon District was henceforward known as the Almora District though the inhabitants still refer to themselves as "Kúmaya".

Further modifications took place in 1910 when the Bhábar, or Tarai area, was transferred to the Naini Tál District.

The Almora District lies within the Himalayan system and fully one-third of it lies within the outermost great snowy barrier which has amongst its more notable peaks Nandakot and the Panchchúli group.

The country consists of a succession of ridges derived from the snowy range from which they slope in a southerly direction.

Boundaries.—Almora is separated on the west from Garhwál by a line partly natural and partly artificial. Leaving the Tibetan water-parting at a point west of the Unta-dhura pass the boundary follows the ridge on which the pass is situated to an eastern buttress of Nanda Dévi in Garhwál, thence it descends in a direction a little to the west of south, and crossing the Pindár ascends to the top of a range which flanks that river on the south. Thus it follows to a high point called Badhángarh from which it strikes across the heads of the western Rámghanga and its affluent the Banao to the ridge separating this river from the basin of the Nayár in Garhwál. This ridge forms the boundary for some miles in a southerly direction; and when the ridge turns off to the west the boundary descends to the Rámghanga, which it crosses, and passing over the outer range, drops down to Mohan on the Kosi. From Mohan eastwards Almora marches with the Naini Tál District, from which it is separated partly by the Kosi river and partly by a line following the boundaries of villages composing pattis made over to the

Naini Tál District in 1892. On the east the Káli from its source in the Lipu Lekh pass to its issue into the plains near Barmdeo, where it assumes the name of Sárda, separates Almora from Nepal. On the north the water-parting ridge separates Almora from Tibet.

Mountains.—In the Almora District the loftiest snowy peaks do not lie along the course of the Tibetan watershed. They are situated at the southern extremity of snow-clad spurs extending south from the water-parting ridge, and at a distance of from 20 to 30 miles from it. They are separated from one another by the deep gorges which carry off the drainage from the southern slopes of that ridge. The chief of these groups both in natural grandeur and in geographical importance is the group of which Nanda Devi is the culminating peak. Its highest summit, which attains an elevation of 25,689 feet above the sea-level, belongs to the Garhwál District, but an eastern buttress 24,379 feet high is situated on the border between that district and Almora. The most easterly peak of Trisúł (22,360 feet) also lies on the boundary, and it is connected with Nanda Devi by a ridge exceeding 21,000 feet in height. From this ridge a spur diverges towards the south-west, rising above the Pindári glacier to 20,740 feet and in Nandakot to 22,530 feet. The Nanda Devi group is continued northwards to the Unta-dhúra ridge by a chain of peaks 21,772, 22,940 and 20,344 feet high.

Minor Groups.—The other groups of snowy peaks to which attention has to be drawn, though in themselves of vast proportions assume a secondary importance when compared with the range just described. East of Nanda Devi and her sisters stands the noble mass of Panchchuli, situated between the Gori and the Dhauli. The highest peak has an altitude of 22,661 feet. From the west its aspect is superb; it presents the appearance of a vast white pyramid supported by symmetrical peaks of the same form.

The principal line of water-parting along the Tibetan frontier is a ridge of great altitude. Its mean elevation exceeds 18,000 feet above the sea. At no point is it possible to enter Tibet from the south without rising to nearly 16,800 feet, and the passes are more commonly above 17,500 feet.

River basins.—The transverse ridge from the Tibetan water-parting to Nandakot extends southward beyond Nandakot and then sweeps round in a south-westerly direction to the Garhwál border immediately south of the valley by which the Pindár river leaves the district. It thus divides the drainage area of the Káli system, which enters the plains at Barmdeo, from that of the Ganges and its affluents. For a space it forms the boundary between the two districts and then bending to the west, encloses the head waters of the Gumti river and re-enters Almora at the point where the three patti's Palla Giwár, and Malla and Bichla Katyúr meet. Thence it proceeds in a south-east direction separating the basin of the Gumti, an affluent of the Sárju, from that of the Rám-ganga and its tributaries. The range continues to the southern boundary of the

district through Binsár and Jageswar, slightly to the east of Langára. The drainage of the whole of the tract to the east of this ridge is carried off by the Káli and its tributaries. The country to the west is drained by the Pindár, the western Rám-ganga, and the Kosi, which ultimately merge their waters with those of the Ganges.

The Káli on the east has its true source in the Kuthi-Yankti which after the infall of the Kálapani river takes the name of Káli. The Kuthi river has a south-easterly course to the junction. After the junction the united stream turns gently towards the south-west and pursues a course nearly at right angles to the water-parting ridge. Next comes the Dhauli and then the Gori, both with a similar south-easterly direction, meeting the Káli almost at right angles. Last comes the Sárju, the greatest of its tributaries, with a general south-easterly course after taking its great bend at Bageswar. The minor streams which are affluents of these greater tributaries observe the same rule and fall into their principal streams at right angles to their course; such are the Gumti and the eastern Rám-ganga.

This river, the Káli, on leaving the hills at Barmdeo is known as the Sárda and lower down as the Ghagra to its confluence with the Ganges at the eastern extremity of the Ballia District.

There is considerable trade with Tibet. The chief imports are : Borax, wool, sheep and goats.

The borax is packed in bags weighing about 15 pounds each, which are brought across the passes fastened on the backs of sheep and goats.

The larger portion of the wool is sent down to Cawnpore.

The chief exports with Tibet are food grains such as wheat, barley, rice and mandua, together with brass, copper, iron, sugar and tobacco and salt.

Climate.—The climate is thoroughly Indian. The order of the three seasons is the same as in the plains of Upper India; a well-marked winter, almost entirely without snow, is followed by a summer of nearly tropical heat which is again succeeded by a season of periodical rain. After the close of the rains at the middle or end of September the sky is serene and the atmosphere transparent. The months of October and November are characterised not only by clear skies and calms, but by a great temperature range and heavy dews at night. These conditions prevail through the greater part of December, and during that month and those which precede and follow it the exposed thermometer usually records several degrees of frost at night. In midwinter, however, clouds often interfere with the free radiation of heat at night and some rain usually falls at this season, which above an altitude of about 5,000 feet appears in the form of snow. These conditions, with intervals of bright fine weather, ought to continue through January,

February and March. Meanwhile the thermometer rises gradually and by the middle of April the heat increases rapidly, while the air becomes exceedingly dry. During May and the first half of June, while the nights remain cool, the temperature continues to increase, though less rapidly than in April, and as the rainy season approaches the range of temperature diminishes and the nights become hot and close. Rain rarely falls in the hot weather, but hailstorms of considerable violence accompanied by thunder and lightning are not uncommon. They are practically confined however to the vicinity of high mountains and are exceedingly local in their effects. The crops in half a field may be cut to pieces, while in the other half they are left untouched. During the latter half of June the sea-winds increase in strength and gradually advance along the foot of the Himalayas until by the beginning of July the rains have usually set in all over the district. Breaks are frequent and, if long maintained, are fatal to the crops, for owing to the steep slope of the hills the water soon drains off and in a few days the ground is dry and hard, while a fortnight's fine weather renders it almost as dry and dusty as in the middle of the hot weather. General Strachey writes of the seasons in the mountain zone. "The same general sequence of the seasons takes place in the mountains as in the plains. Here, however, every altitude has its own special temperature, from the lower valleys where the heat is still overpoweringly great to the regions of eternal frost; but at all elevations in summer the force of the sun's rays is excessive. The summer rains too gradually diminish in strength as we move along the chain from east to west The heaviest falls invariably take place on those portions of the chain most exposed to the south, increasing in amount up to a certain height (not very exactly determined, but probably about 4,000 feet); at the same time every high and continuous ridge most sensibly diminishes the supply of rain that falls on the country to the north of it, and we find as we approach the Indian watershed that the quantity is very small and that the monsoon only just drops a few partial showers on the southern border of Tibet. The winter as may be supposed is extremely rigorous on the summit of the tableland; and at this season or in spring the only important precipitation takes place in the form of snow, but it is exceedingly small in quantity." The mean annual temperature diminishes as the height increases. But conclusions drawn from the altitude alone are apt to be misleading. Places which lie behind the outermost high ridge are subject to a much smaller rainfall than stations situated on the ridge or in valleys opening to the south and exposed to the full force of the rainy winds.

In the river valleys from April to October, except during or shortly after heavy rain, the heat is always excessive, a result due partly to the intensity of the sun's rays through the comparatively thin hill air but chiefly to reflection from the two steep hillsides which usually enclose the valley on either side. In the cold weather the climate is more pleasant, but cold fogs often follow the winter showers. Hoar frost may be found on the grass in the

valley while the hillside a thousand feet or so above is quite free from it. In open situations 500 or 1,000 feet above the valley the climate is more equable, though in all places below 5,000 feet the heat is excessive during the months of May and June. Above 5,000 feet the shade heat in the summer is sufficiently tempered by the altitude to make it agreeable to the European constitution, while the winter, if too cold for comfort except during the middle of the day, is still far from approaching the low temperature of the same season in England. Snow in the south of the district rarely falls below 5,000 feet, though in the north it occasionally falls as low as 4,000.

Rainfall.—The observed annual rainfall in the district varies from 40 inches at Almora to 98 at Tanakpur. The actual mean of the whole district is 60 inches; but this figure is of little value, because the rainfall in any given place appears to depend so entirely upon its surroundings.

Communication. *I. Rail.*—The Romilkund and Kumaon Railway approaches the District at three points but possesses no station in it.

The most easterly branch bifurcates from the main (metre gauge) Bareilly-Lucknow line at Pilibhit and proceeds in a north-easterly direction to Tanakpur; this branch feeds the eastern portion of the District.

In the centre is the most important branch from Bareilly, with its terminus at Kathgodam (originally Kath-godown; Kath = wood).

Four miles below Kathgodam is the important and rapidly increasing town and market of Haldwani; it is here that most of the bartering takes place during the cold weather. This branch feeds the cart roads to Ranikhet, Almora, and Naini Tal.

To the west another branch connects Moradabad with Ramnagar at the foothills—this taps the western portion of the District.

A cross line connects Ramnagar with Lalqua on the Bareilly-Kathgodam branch.

II. Roads.—(a) A well graded and good road connects Kathgodam with Ranikhet (49 miles) and Almora (79 miles).

From Katarmal, 8 miles from Almora, a road runs to Baijnath (36 miles) on the Nandprayag pilgrim route.

(b) From Ramnagar a cart road, in fair condition only, runs to Ranikhet (65 miles). From Gújarhati, on this road, a branch runs in a northerly direction to Bikhia Sen (11 miles). This is the route from Kédarnáth and Badrináth in Garhwál.

All other tracks in the District are bridle paths suitable for pack or cooly transport only; the more important ones are usually about ten feet wide, carefully graded, and in most cases there are bridges over the larger streams.

The District is well provided with inspection bungalows which are maintained by different Departments.

Subdivision.—For purposes of Civil Administration the District of Almora is divided into four subdivisions and 11 "parganas".

Headquarters	Bárahmandal and Dánpur parganas.
Páli	Páli-Pachaun and Phaldakót parganas.
Pithoragarh	Shor, Sira, Askot, Dhárma and Jobár parganas.
Lohaghat	Gangoli and Káli Kúmaon parganas.

A Table showing the "Pattis" belonging to the different parganas is given in Appendix "A".

The derivation of the word "Kúmaon" is wrapped in mystery and tradition. The village bards give the following explanations:—

According to some, it is a corruption of Kúrmachal, from Kúrma, a tortoise, and áncchal, a hill, as Vishnu in his second incarnation as a tortoise is said to have appeared and lived for a time close to Kánadeo peak, in talla Charál patti, where there is still a semblance of a tortoise on a stone.

According to others, the Rája Rámchandra when he slew the demon Kúmbhkarn cut off its head and sent it to Kúmaon by the hand of Hanumán, who set it up on the Kánadeo peak. This head formed a regular lake which was in after ages destroyed by Bhimsen Pandáva after cremating his own son, Ghatotkach, at the eastern corner now known as Ghatu, where there is a temple in the middle of a fine deodar grove, and which receives sacrifice every year in September.

According to others the word Kúmaon is derived from Kamán meaning an earning person, and there is no doubt that the people of the Káli Kúmaon pargana were mostly born traders in different wares so that this may also be a possible solution.

The prefixing of the word "Káli" is also interpreted differently. Some say it is so called because of its situation so near to the Káli River which forms the boundary between India and Nepal.

According to others it is named after one Kálu Tarági, who at one time owned and ruled the Champawat neighbourhood and whose descendants still live in that vicinity.

Some state that it is so called because the greater part of it was covered by dense or black forests of oak and deodar.

Derivation of Almora.—Tradition has it that the earlier grantees of Almora, who were Tiwáris, were obliged under the terms of their grant to provide a daily supply of sorrel for cleansing the vessels of the Sun Temple at Katarmal.

It is suggested that the word Almora is corrupted from the vernacular word for sorrel, which is Lamora (Sanskrit amla, meaning sour).

CHAPTER II

HISTORY

Material for the early history of the District is scarce.

From a long and complete treatise in "Himalayan Districts", Vol. II, by Mr. E. T. Atkinson, it appears that the rural population of Kúmaon, namely the Khasiyas, are identified with the Khasas (referred to by Ptolemy), a warlike tribe of Aryan or Scythian blood; they were broken up by conquest and revolution during the past two thousand years.

It is safe to assume that during the dark ages the country now known as Kúmaon consisted of a multitude of petty principalities, consolidated after centuries of warfare into one state under the Chand Rájás. Whether these local chiefs ever owned any nominal allegiance to the kings in the plains is doubtful, but it is of interest to note that, according to Ferishta, the Porus who opposed, in B.C. 326, Alexander at the passage of the Hydaspes (R. Jhelum) is identified by the Brahmáñical historians with a Rájá Phur of Kúmaon.

The history of Kúmaon in the early eras is not divided from that of Northern India and there is no local written history; consequently many of the dates are vague and in parts the "story" is surmise.

The Chinese Buddhist pilgrim traveller Hwen Thsang mentions that about 630 A.D. there were flourishing rulers in Garhwál and Western Kúmaon and that Buddhism existed in the hills at that period.

Sankára Achárya however completely removed Buddhism from Kúmaon by force, sometime about the seventh or eight centuries.

For many centuries the ruling race in Kúmaon were the Katúris with their capital at Joshimath in Garhwál, and afterwards, as a result of religious quarrels, at Kartikayapúra near the present Baijnáth in Kathyúr.

Here it is interesting to note that in Afghanistan the name Katúra was given to the ruling family of the Kho or Khosa which still exists in the neighbourhood of Chitral.

The last king of the Katyúr line was Bír Deo who was murdered owing to his oppression and incompetence.

He used to fasten iron rings on to the shoulders of his litter bearers and through these rings pass the poles of his litter so that the bearers might not be able to throw him down the "Khad".

However, weary with his oppression, two men were found patriotic enough to throw themselves and the Rájá over the precipice.

On the death of Bír Deo the Katyúr Kingdom broke up and his descendants established themselves in different parts of the area whence they harried the surrounding country from their fortified hilltops.

About this period (950 A.D.) a family established itself near Champawat in the Káli Kúmaon pargana which was to rise to the height of power and finally to re-unite the whole of Kúmaon under one ruler. The founder of this family was Som Chand, a Chandra-bánsi Rajput who is said to have immigrated from Jhusi, near Allahabad.

For many generations there were interprincipality bickerings throughout the District but gradually the Chands gained the ascendancy and became the chief power until the Gurkha invasion of 1790.

Som Chand was an able administrator and soon gained control of the country in his vicinity: he was followed by his direct descendants and nothing of interest occurred until the revolt of the Khasiyas (1055 A.D.).

Bira Chand (1260 A.D.) with the assistance of the Bráhmaṇ and Rájput immigrants from the plains restored the Chand Dynasty, until the time of Garur-Gyán Chand (1374 A.D.) who proceeded to Delhi in order to petition the Emperor Feroze for the strip of country along the foothills to be restored to him as this had been encroached on by petty chiefs of the plains—this petition was granted but subsequently the Musalmán governor of Sambhál seized Talla des Bhábar but was finally ejected.

During his comparatively short reign (1437-50 A.D.) Bárati Chand extended the encroachments commenced by Gyán Chand which ended in the consolidation of the whole of the south-east of Kúmaon under Chand rule.

He then proceeded against the Rájá of Doti (on the left bank of the River Káli) and forced him to relinquish all claim to suzerainty that he had previously enjoyed over Káli Kúmaon.

He was followed by his son Ratan Chand, who had controlled the war against Doti in 1450. He was the first Rájá to make fixed arrangements and in many other ways managed the affairs of government in an orderly fashion.

He had further trouble with the Rájá of Doti but extended his territory northward and annexed Shor.

He was succeeded in 1488 by his son Kiráti Chand who also bore a warlike reputation. Shortly after he came to the throne the Dotiyáls invaded Kúmaon in force, but they were repulsed and so discomfited that they did not dare to attack Káli Kúmaon for a considerable time.

After this Kirati Chand marched westwards and occupied Báráhmandál and Páli as far as Salt, where the remaining Katyúris withstood him.

The conquest of Phaldakot was next undertaken and proved a more difficult task but finally the Chands prevailed.

He then returned to Champawat consolidating his conquests by the appointment of administrative officers as he went along.

Kiráti Chand must be looked on as one of the most active and successful princes of his family.

For the next fifty years no further extension took place and the reigning Rájás contented themselves in consolidating.

In 1555 Bhikam Chand ascended the throne and disturbances again arose in Doti so his adopted son Balo Kalyán was sent to quell it. Whilst this operation was being carried out the Rájá was troubled by news of a rising in Páli, and he himself proceeded to that area.

These risings convinced the Rájá that his kingdom required a more central capital than Champawat. He therefore decided to settle near the old fort of Khágmára and make it his seat of government. A plot was formed to frustrate this design and a semi-independent Khasiya chief of Rámgarh in the Gagas hills named Gajawa with his men entered the Khágmára fort and slew the Rájá and his followers while they were asleep. Gájawa's triumph was short lived, Balo Kalyán Chand on hearing the news hastily came to terms with Doti and hastening to the spot took exemplary vengeance on all the Khasiyas of the neighbourhood (1560 A.D.).

Balo Kalyán Chand on his accession made the Khágmára hill his capital, calling it Almora. Soon after his accession he annexed Gangoli.

His great desire was to acquire the country between Gangoli and the Káli river so he urged his wife to beg from her brother, the Rájá of Doti, the pargana of Síra as a dowry; the Rájá however refused this as he stated that Síra was his chief possession (Síra) and was therefore as dear to him as his own head.

Dánpur, which was next taken in 1564 A.D., had long been independent under its own Khasiya Rájás but had of late years been broken up into numerous petty districts, practically the landholders in each village acknowledged no other authority than their own and thus fell an easy prey.

In these newly acquired tracts it was the custom for the cadets of the Chand house to be entrusted with the management. These junior members were called Raotélas and were given considerable grants of land for their support.

Balo Kalyán's busy reign ended in 1565 A.D. and he was followed by his son Rúdra Chand, and during the first portion of his reign he had considerable trouble with the Musalmán governors of the plains who wished to destroy the idols of the "infidels" and to plunder the treasury of the Kúmaon Rájás who were believed to have immense sums hidden away.

The hill tradition is that Rúdra Chand having attained his majority drove the Musalmán officials from the Tarai.

Complaints were made to Delhi and reinforcements were sent to aid the governor of Kátehir. Rúdra Chand, feeling that he could not defeat the enemy in the open field, proposed that the claim to the Tarai should be decided by single combat. Rúdra

Chand represented the Hindus, and after a long struggle defeated the Moghal champion. Later Rúdra Chand visited the Emperor at Delhi and was allowed an audience. The story of the combat is probably pure fiction, but the boast is pardonable when we have the acknowledgment that the Moghals were never able to penetrate into the hills.

Further negative testimony in the Ain-i-Akbári proves conclusively that no portion of the hills ever paid tribute to Akbár.

The Rájá's mother, who had attempted to obtain Síra as a dowry, refused to become "sati" on the death of her husband until her son should take Síragarh.

Regarding this capture there is a legend that can be compared with the famous story of Robert Bruce and the spider.

About 1581 A.D. Rúdra Chand made an effort to capture Síragarh but was defeated. He then called in a local Bráhmaṇ—Parkhu—in order to discover the strength of the enemy and the nature of their defences. Three times were the forces of Rúdra Chand defeated and Parkhu fled.

The legend goes on to relate that as he was resting (*incognito*) under a tree he saw a dung-beetle trying to move a piece of cow-dung to its hole. Four times it failed but the fifth effort was successful.

Parkhu then called for food, and rice boiled in milk (khír) was brought him: whilst eating he spilt a lot and lost it with the result that an old woman who was looking on said, "You are as great a fool as Parkhu, he can't take Síra, you can't eat Khíra—begin from the edge and work towards the middle of the dish and you will lose no rice. If Parkhu had begun from the outside and stopped the supplies the garrison of Síra would soon yield."

Parkhu without revealing his identity went off and acted on this advice with the result that the fort was abandoned.

Rúdra Chand now determined to extend his territory into Badhán (Garhwál) and called on Parkhu to superintend the operations: the route led through the Katyúr valley held by Sukpál Deo the last Katúri Raja.

Duláráṁ Shah, Rájá of Garhwál offered to help Sukpál and sent two forces to assist. Parkhu was killed near Gwaldam and the Kúmaonis fled to Almora.

Rúdra Chand then decided to punish the Katyúr Raja before invading Garhwál again. He therefore overran the valley and finally killed the Rájá and laid waste the whole country.

On Rúdra Chand's death his son Lakshmi Chand reigned in his stead, and invaded Garhwál seven times to be repulsed each time with heavy loss and in the last expedition only managed to escape himself in a most ignominious manner.

Being conscience-stricken and fearing that a lax observance of religious duties was accountable for his reverse, he built the Lachmeswár temples at Bágeswár and Almora, and made grants to other great temples. He also completely restored the old Bágeswár temple and, encamping at the confluence of the Gúmti and Sárju rivers near Bágeswár, paid his devotions to the gods before commencing his eighth expedition. This time he was so far successful that he was able to plunder the frontier parganas of Garhwál and to return in safety and dignity to Almora, but he failed to make any permanent impression in the country.

During the next thirty years the Almora government displayed weakness. This led the Kátehir Hindus with the connivance of the Moghal ruler to invade the villages in the Tarai which at that time was prosperous.

Báz Chand therefore decided to invoke the aid of the Emperor Sháhjahán and, on his arrival in Delhi in 1654, he was ordered to join the force then proceeding against Garhwál where he so distinguished himself that he received the title of Bahadur and an order to the Musalmán Governor to assist him in checking the Kátehir chiefs and thus was able to regain the possession of the Tarai.

He next proceeded to wipe out disgrace that had previously attended Kúmaon arms in the contest with Garhwál and was successful.

He then heard that pilgrims were having hardships inflicted on them by the Húniyas. He therefore crossed the mountains by the Johár Pass and captured the fort of Tuklakhar and made the Húniyas promise to allow pilgrims to pass free to the Mansárowár Lake.

He then invaded and annexed Byans (Dhárma).

In 1678 Rájá Udyot Chand again invaded Garhwál. He was not successful, but three years later he was more fortunate and penetrated by the Lohba route as far as Chandpur which he captured and plundered.

The next move on the part of the Garhwál Rájá was an alliance offensive and defensive between himself and the Rájá of Doti by virtue of which in 1681 Kúmaon was attacked on two sides. For two years the war raged, but in the end the Kúmaonis were successful. In 1688 Udyot Chand captured Kahiragarh putting an end to the power of the Doti Rájá, who yielded and agreed to pay in future tribute to the Kúmaon Rájá.

These victories were celebrated with great pomp and temples were erected at various places to commemorate them.

He died in 1698 and his son Gyán Chand immediately began to invade Garhwál. He laid waste the Pindár valley as far as Tharáli and in the following year overran Sabli, Khatli and Saindhár. In 1701, however, the Garhwális in their turn plundered Giwár and Chaunkot in pargana Páli. In fact during the next

few years so many marauding expeditions took place on both sides, that the industrious part of the population abandoned the frontier tracts which in many places became again covered with jungle. In 1707 another great expedition was undertaken by the Kúmaonis, and they again took possession of Juniyagarh in Chaukot and marching through the Pandwakhal and Diwálíkhā passes penetrated as far as Chandpur, where they razed the old fort to the ground.

Gyán Chāñ was followed by Jagat Chand who followed the fashion of invading Garhwāl and crossing the Pindār valley followed the Alaknanda as far as Srinagar which he captured, and the Garhwāl Rájá fled to Dehra Dun.

Jagat Chand was a good administrator and looked up to by all both high and low.

For a period there was peace until he died in 1720, and Debi Chand reigned in his stead.

From the reign of Debi Chand may be dated the commencement of the decline of the Chand power. The Garhwālis were able to regain all their lost territory and also to invade the Baijnāth valley. Debi Chand was a weak and vacillating ruler and gave evidence of his foolishness by his attempt to pay off all the debts of his subjects and found a new era when all would be at ease and none in debt!

As a result of intrigue he was murdered in 1726 by the Bishts who placed a figurehead on the throne whilst they enjoyed their ill-gotten power until another intrigue in 1730 resulted in the Rájá's death, and the brief interrignum of the Bishts was followed by Kalyán Chand, a distant and impoverished connection of the Chands.

The first act of the Raja was to punish with death the offending Bishts, after which any families who had the barest connection with Chand or Raotéla descent were killed or exiled.

As a result of internal dissention in the hills the Rohillas under Hafiz Rahmat Khan invaded Kúmaon and Garhwāl.

Almora was occupied without opposition while Kalyán Chand fled to Lohba and entreated the protection of the Garhwāl Rájá. Almora was looted, the temples were defiled and the idols were mutilated and plundering expeditions were sent to the neighbouring parganas to seize all gold and silver idols to be melted down with their ornaments. During this period the old records were lost or destroyed and the few that remained were preserved in private families in distant portions of the province, so that on these alone could reliance be placed in drawing up a sketch of Kúmaon history. The alliance between Pradipt Sháh of Garhwāl and the Kúmaonis was not of much avail as the combined forces were severely defeated by the Rohillas, who threatened to occupy

Srinagar, but desisted and consented to abandon the country when the Garhwál chief agreed to pay three lakhs on behalf of Kalyán Chand.

Kalyán Chand abdicated and was succeeded by his son, Dip Chand, with Shib Deo Joshi as regent in 1747.

Shib Deo at once arranged for property that had been unjustly confiscated to be restored and appointed deputies over various tracts of the country.

Dip Chand appears to have been a mild and generous man of weak temperament, he was much in the hands of the priests, he sanctioned more grants of land to temples and favourites than any of his predecessors. In January 1761, 4,000 Kúmaonis took part in the battle of Pánipat, fighting at the call of the Emperor against the Mahrattas.

During the earlier part of his reign the country enjoyed peace and prosperity but once again the internecine strife between the two great factions, the Márás and the Phartyáls broke out, with the result that the whole country became involved and revolution and a reign of terror prevailed.

Lálit Sáh the Garhwál Rájá invaded Kúmaon and entirely defeating the Kúmaonis in 1779, at Bagwáli Pokhar, put his son Pradhamán on the Kúmaon throne with the title of Pradhamán Chand.

Shortly after the death of Lálit Sáh quarrels arose between Pradhamán and his brother Jayakrit Sáh and Garhwál was again invaded and so hardly pressed were the Garhwáls in the pursuit that the Rájá (Jayakrit) sickened and died and the Kúmaonis, plundering and burning, entered and took possession of Srinagar.

Pradhamán for a short time ruled over both countries, but he was never popular and his preference for Garhwál alienated his Kúmaoni subjects and he fled to Garhwál in 1786.

During the next few years intrigue and dissension continued.

This brings us to 1790 which was signalled by the Gurkha invasion.

The ruler of Nepal was thoroughly conversant of the state of affairs in Kúmaon and determined to add that country to his kingdom. Two forces were despatched early in 1790 from Doti—one division crossing the Káli river into Shor and the other crossing the river into Bisung patti north of Champawat.

When the news of this impending movement reached Almora all was confusion. Rájá Mahendra Singh, however, summoned the entire fighting population and with part of his regular troops took the field in Gangoli whilst Lál Singh advanced through Káli Kúmaon. The Gurkha division under Amar Singh Thápa was defeated by Mahendra Singh and obliged to retire towards Káli Kúmaon. Here however, the invaders were more successful, for

falling upon Lal Singh they drove him with the loss of 200 men towards the plains; while Mahendra Singh losing heart abandoned his charge and fled to Kota. The Gurkhas finding the way thus open retraced their steps and after some slight resistance at Hawalbagh occupied Almora.

After the fall of Almora the Gurkhas made arrangements for the invasion of Garhwál (1791) and in due course reached Langargarhi when the news of the Chinese invasion of Nepal caused the temporary withdrawal from both Kumaon and Garhwál of the Nepalese troops for the defence of their own country.

The Gurkhas, however, left regents to govern these countries, the parganas remaining unaltered.

Many stories are told of the cruelties perpetrated by the Gurkhas and of the oppressiveness of their government and even now the expression "Gorkhíyáni" (Rule of the Gurkhas)* implies an act of tyranny, oppression or injustice.

In 1806 Bam Sáh became the civil governor and matters changed very much for the better, property was respected and rude justice was administered and a large number of Kumaon levies were admitted into the Nepalese Army.

The Gurkhas now came in contact with the British for, as a result of continual outrages and aggression on their part, Lord Hastings was compelled to declare war in 1814.

The general plan of operations was to push the war on rapidly and to attack by four columns entering the hills simultaneously at different places.

These columns met with mixed receptions and varying success, and to help matters on Lord Hastings promulgated a proclamation that it was the intention of the British to relieve the inhabitants of Kumaon by driving out their oppressors. To assist in this an irregular local force was raised.

Supplies poured in and the villagers were only too willing to give what information they could regarding the enemy whom they hated intensely.

This campaign came to an end with the fall of the Gurkha forts at Kalanga, Almora (27th April 1815) and Malaon: owing to the bravery displayed by the Gurkhas they were permitted to evacuate these forts with their arms, accoutrements, and personal property.

Hastidal, the Gurkha defender of Almora, achieved one successful stratagem: he heard that the British intended to make a night attack. The pastures on the crests of the hills and ridges were the feeding grounds of large herds of buffaloes. Hastidal arranged

*It must not be thought that Kumaonis, Gurkhas or Garhwális still bear each other ill will.

for lighted torches to be tied to the horns of these buffaloes and so deceived the assailants as to the size of the force they had to cope with.

This reminds us of Gideon and the Midianites (Judges vi, 16 *et seq.*).

The Nepalese however refused to submit to Lord Hastings' demands. This led to the second campaign with the Nepalese who after reverses tendered unqualified submission and, at the Treaty of Segowli on 14th March 1816, Kúmaon and Garhwál together with other areas were formally handed over and annexed by the British.

Nothing of interest happened until the Mutiny and even then Kúmaon, as a whole, was not affected.

News of the outbreak of the Mutiny was received in Almora about the 15th May.

About the middle of June "the evil disposed of the Hill people especially on the border of the plains (*i.e.* in the Bhábar) began to show that they were sensible of our weakness," consequently Major, afterwards Sir Henry Ramsay, known as the King of Kúmaon, proclaimed Martial Law throughout the District and after a few salutary punishments to dacoits "the bad characters were frightened, the good men felt safe, and the country remained as peaceable as in former years."

As a precaution the women and children—some 200—who had fled from the plains to Naini Tál were sent to Almora at the end of July, but as the state of the country remained quiet they returned to Naini Tál.

The Artillery Company located at Almora showed signs of disaffection in June and so many of them were sent to jail that there was not sufficient accommodation, so the Commissioner knocked the irons off 40 of the Hill prisoners whom he used as coolies without guards—on one occasion they attacked a body of dacoits and killed several, and throughout behaved admirably with the result that they were released at the end of the year.

The 66th or Gurkha Regiment (now the 1st K. G. O. Gurkha Rifles) which was stationed in Almora took over the guns of the Artillery Company.

Major Ramsay in his report at the end of the Mutiny, stated: "Mr. Beckett's District (Garhwál) like Kúmaon, behaved very well and the best evidence that I can offer of their loyalty and honesty is the fact that remittances of 10 to 50,000 rupees passed through the hills from Mussourie to Almora in the charge of a few Chuprassis".

There was never at any time any anxiety so far as the hill patts were concerned and the only attempts at Mutiny were those which occurred in the Tarai and the Bhábar.

The following extract from "Twelve Indian Statesmen" by Dr. George Smith is of interest :—

An act was, in due time, passed to disarm the population.....
 Ramsay heard of the disarming Act, but would not believe that it could apply to him, were not all his million of subjects peaceful and even actively loyal? The Commissioner of the neighbouring rebel division of Rohilkhand remonstrated with him, but in vain. Ramsay referred to Lord Canning and his Council the question of whether he was to reward his highlanders, Hindus and Goorkhas, for their loyalty at such a time by taking away the arms which they had used in our service. By that time the first Viceroy of India was learning to see facts for himself and the Government of India decided in the indignant Commissioner's favour. The Pahárees kept their muskets, and continued to use them against our enemies.

CHAPTER III.

THE INHABITANTS OF ALMORA DISTRICT (KUMAONIS); THEIR HABITS, CUSTOMS, CHARACTER, ETC.

The Kúmaonis offer considerable differences as regards origin and caste.

The original inhabitants are represented by the 'Shilpkars' (Súdra) or artisan class; they are usually short and dark and of negroid appearance. They have been held in subjection for centuries by other Hindu castes who still look on them as "untouchables".

In former days a Súdra was not permitted to wear a dhoti that reached below the knees.

The next arrivals into the country were the Khasiýas, or Khassas, who now form the major portion of the population; they speak a dialect of Hindi akin to that of the Hindi of Rájputána. They have been influenced by contact with the Bráhmans and other Hindus of the plains and now differ very little from the orthodox Hindu.

To the North in the higher valleys there are classes of decided Tibetan origin; these are known as Bhótiýas by the inhabitants of the lower hills whilst their affinities who live in trans-Himalaya are known as Huniýas.

The remaining portion of the population are the immigrants from the plains and from Nepal.

In addition to the tribes already noted there are the Rajiýa-Kirátas and traces of Nágas and Sakas.

For our purpose it is only necessary to observe that there are at the present day four racial divisions of the population—the Khasiýas, the Bhótiýas, the Shilpkars, and the immigrants from the plains. What little historical records exist show us great waves of invasion and conquest over all Upper India from the earliest times, and bitter dynastic and religious struggles. The many different tribes who joined in these wars have not been superimposed, without disturbance, one on the other. In some cases, the intruding power was strong enough to absorb, or to enslave, the conquered race; in other cases these have been pushed

The law book of the Manávas, better known as Manu is still a great authority on the ethnography and origin of the Hindus and it confirms the Máhábhárata that the Kshatriya tribes of the Sákas, Kirátas and Khasiýas, amongst others, became outcastes owing to the discontinuance of sacred rites and from having no intercourse with Bráhmans.

It appears from the most orthodox writings that these tribes were looked on as heretical members of the great Aryan family rather than outcast aborigines, and that from a very early period they have been recognised as an important class in Upper India, and there is every reason to suppose that the Kirátas, Nágas and Khasiýas entered India, in the order given, by the same route as the Aryas.

The origin of the various Hindu classes is given in the following extracts from the translation of "The Ordinances of Manu."

onwards from their original seats, or have been divided into two. From Tibet on the north, and the plains on the south, intruders have wedged themselves in, chemically assimilating, as it were, the subject race in places by intermarriage, and in others showing a purely mechanical admixture.

Kirátas.—We have in the name Rájiya Kiráta possibly a living link between the Kirátas of somewhat Tibetan physique and the Khasiyas of equally pronounced Aryan form and habits. The Rájis represent themselves to be descendants of one of the original Princes of Askot.

Their legend is that when the world began there were two Rájput brothers of whom the elder was a hunter and lived in the jungles whilst the younger cultivated the soil and had a fixed abode.

The younger brother received the government of the world and said to the elder brother: "There cannot be two Rájás in one country", and the elder brother accordingly retired to the forests and his descendants are now called Ráji-Rawats who, neither cultivate the soil nor live in permanent dwellings, but only in temporary grass huts so they may be termed as nomads. Recently, however, two colonies of Ráji-Rawats have been established near Jauljibi in Askote pargana and have settled down to cultivation.

To their more settled neighbours they are known as Ban manus or men of the woods.

They naturally claim royal descent and to such an extent are they obsessed with the idea that they refuse to salaam anyone, and refer to the Rájwár of Askot as their younger brother.

CHAPTER I.

"31. That the human race might be multiplied, He (the supreme lord) caused the Bráhman, the Kshatriya, the Vaisiya and the Súdra to proceed from His mouth, His arm, His thigh, and his foot."

"87. For the sake of preserving this universe the Being, supremely glorious, allotted separate duties to those who sprang respectively from His mouth, His arm, his thigh, and his foot."

88. To Bráhmans He assigned the duties of reading the Vêda, or teaching it of sacrificing, of assisting others to sacrifice, of giving alms if they be rich and if indigent of receiving alms."

"89. To defend the people, to give alms, to sacrifice, to read the Vêda, to shun the allurements of sensual gratification, are, in a few words the duties of a Kshatriya."

"90. To keep herds, to bestow largesses, to sacrifice, to read the scripture, to carry on trade, to lend at interest, and to cultivate land are prescribed or permitted to a Vaisiya."

"91. One principal duty the supreme Ruler assigns to a Súdra, namely to serve the before mentioned classes without depreciating their worth."

"93. Since the Bráhman sprang from the most excellent part, since he was the first born, and since he possesses the Vêda, he is by right the chief of this whole creation."

CHAPTER X.

"4. The three twice born classes are the sacerdotal, the military, and the commercial: but the fourth, or servile, is once born, that is, has no second birth from the Gayátri, and wears no thread nor is there a fifth pure class."

Nágas.—There is no doubt that a race called Nágas existed to whom the hooded snake was sacred, and that a branch of this race was once a ruling power in the hills.

They are found in the plains and in the hills and appear to be of trans-Himalayan origin, according to legend the Nágas came from China, thousands of years ago.

They adopted the snake as their tribal emblem and in return gave their name to be cobra.

In Kúmaon we have traces at Béninág which is named after the Nág (serpent) of the name (Béni lit. means triple-twisted hair tail) whose abode lies on a crest of the hill about 8 chains from the Forest Bungalow. There are other abodes of Nágs in the neighbourhood which are known as Pingal Nág (yellow serpent) below Chaukoree, Mul Nág (root serpent) on the hill between Pattis Nakuri and Bichla Dánpur Phéni Nág, (hooded serpent) on the Khamlék hill between Malla Baraun and Púngraun; Dhaul Nág (white serpent) near Oda Bagicha belonging to Badri Sháh Thulghária, on the hill between Pattis Dúg and Kamsyár; and Kédar Káli Nág (black serpent) on the peak of the high mountain separating the Pattis of Púngraun and Bichla Dánpur.

There are also temples to Nág at Bastir in Máhár, Veso ki nág in Dánpur, and Nág deo Padamgir in Sálam.

A rock bearing the Asoka inscription at Kálsi in the Dun generally supposed to be the boundary mark between the Nag-Scythians of the hills and Hindustan.

Khasas or Khasiyas.—The name "Khasa," like the name "Nága" is of far too wide significance to be that of a single tribe, and its use at the present day to distinguish the Cis-Himalayan people of Khasdes from the Bhótiyás is more generic than particular. At a very early period the Khasas were the principal inhabitants of the regions to the west of Kashmir, of Kashmir itself, and of the hill country as far as Nepal, and of a considerable part of the plains. They formed an important section of the Indian population found in these tracts by successive invaders; and though now possessing a national existence in Kúmaon and Garhwál, can still be traced from the sources of the Kábul river to the Tista.

The Khasas of the plains were driven to the hills—Vindhya on the south and the Himalaya on the north; and it is precisely in these places that we find them at the present day.

There seems no reason for doubting that they were a very powerful race, like the Nágas, who came at a very early period from Central Asia, and we now find Khasas in the Kashkara country at the head of the Kúnar (Chitral) River and in the tracts adjacent to Kashmir. The Kanais of Kulu are still divided into

Khasiya and Rao and we have Khasas in Garhwál and Kumaon and Nepal.

Even in the plains we meet them in the Bikaner desert as nomad tribes, under the name of Khosa, most of whom are Mohamedans; they also occur in Sind and Baluchistan as Khosas.

That these Khosas belong to the same race and origin as the Khasiyas of Garhwál and Kumaon is not a mere suggestion but is corroborated by the dialects of Hindi now spoken in the hills having a very close affinity with the dialect spoken in Western Rájputána.

The hill Khasiyas always profess to be Rájputs who have fallen from their once honourable position by the necessity of living in a country and in a climate where the strict observance of the ceremonial usages of thier religion is impossible, and undoubtedly this statement is supported by all the facts (so far as we are acquainted with them) which have any bearing on the question.

It has been sometimes, but hastily, assumed that the Kumaon and Garhwál Khasiyas are a people of mixed Tibetan and Indian race. This is not so as in physiognomy and form they are as purely an Aryan race as many in the plains of northern India.

Whatever their original beliefs may have been the Khasiyas are now Hindus: they have for centuries been under the influence of the Bráhmínical priesthood, all their feelings and prejudices are strongly imbued with the peculiar spirit of Hinduism: and although their social habits and religious beliefs are often repugnant to those who strictly observe the ceremonial usages of Hinduism the people are becoming, year by year, more orthodox in their religious observances.

Influenced by modern fashion, the Khasiyas have sought to identify themselves with the dominant Hindu castes, as the Hindu, converted to Islam and called Shaikh, seeks to be known as a Sayyed when he becomes well-to-do in the world. In this respect the Khasiya does not differ from any other hill tribe brought under Bráhmínical influence. All see that honour, wealth, and power are the hereditary dues of the castes officially established by the authors of the Manáva-Dharma Sástras and seek to connect themselves with some higher than their own. Even at the present day the close observer may see the working of those laws which have in the course of centuries transmuted a so-called aboriginal race into good Hindus. A prosperous Dóm stone-mason can command a wife from the lower Rájput Khasiyas and a successful Khasiya can buy a wife from a descendant of a family of pure plains pedigree.

Bhotiyas.—The Bhotiyas are of Tibetan origin, as is sufficiently shown by the language that they speak and the unmistakeable

peculiarities of feature that belong to the Mongolian race, which are as well marked in them as in the Huniyas themselves. The Bhotiyas are, however, little inclined to admit this origin in their intercourse with Hindus.

In the traditional account of the colonisation of the Bhotiya valley in which Milam (Johár) is situate, they declare themselves the offspring of a Rájput immigration from beyond the snows.

Tibetan annals mention the existence of a trans-Himalayan Kshatriya Kingdom which had come from the plains of India in bygone ages, but it was the rulers, and not the people, who were of Hindu origin.

The Bhotiyas are an honest and industrious race, patient and good-humoured but extremely dirty in their habits. They have most of the virtues and vices of the people of the lower hills but they are superior in energy and industry, and occasionally in general intelligence.

The Dóms, or Súdras, locally known as Báhrjāt (outcaste) are the servile race of the hills and are the remnants of the original inhabitants.

As a rule they are of very dark complexion.

Amongst themselves they are divided into four classes, these being sub-divided into the various trades.

Any Khasiya who has been put out of caste for any offence is included amongst the Súdras, in their highest class, under the term "Dhári".

The Súdras or Dóms are not a race peculiar to Garhwál and Kúmaon but are the remnants of an aboriginal tribe conquered by the immigrant Khasiyas, and are the serfs of that race throughout northern India, wherever one exists the other is, certain to be found.

Immigrants from the plains, etc.—There is throughout these hills a considerable sprinkling of families who consider themselves to be one with the various castes in the plains whose tribal name they bear.

After the various incursions and raids into the hills, pockets of the invaders remained behind, besides these, many warriors, some with their families, entered the hills to take service with the petty hill chiefs or to receive their daughters in marriage.

Since the Nepal War of 1815 large numbers of pensioners from Gurkha regiments have formed colonies in the eastern portion of the District.

Population.—For census figures and emigration period see appendix D.

The census return shows how greatly the people are dependent on the land for their living; over 90 per cent. are shown as agriculturists.

The vast majority of these people possess a proprietary interest in the land they till, though individual estates are often extremely small, and it must be remembered that a man holding the most exiguous plot of land in full ownership, and, therefore, compelled to resort to other occupations for his living, will always declare himself a zamindar, suppressing the fact that he also does cooly labour. Thus the field labourers are extremely few, and it is symptomatic of the Kúmaon social system which leaves most of the field work to women, that two-thirds of these should be females. General labour includes coolies who carry loads and work in the gardens, roads and forests.

In the past there was nothing to call the population from their hereditary pursuits, but now partly due to the pressure of a steadily increasing population being unable to obtain sufficient food from the land, and partly owing to the call of the outer world, chiefly due to education, large numbers find employment outside Kúmaon.

Kúmaonis are constantly met as dandi carriers, syces, etc., in both hill and plain stations of the United Provinces.

In addition large numbers take service in the Indian Army where, in normal times, the supply is greater than the demand, and in the Military Police.

Civil employ in Burma and the plains of India also accounts for large numbers.

Character.—As a while Kúmaonis are honest and hospitable, and theft is almost unknown. They are sober, frugal and usually good tempered and cheerful and easily led by the counsel of others.

They cannot however be acquitted of falsehood, few Kúmaonis affect strict verbal accuracy and a stranger is often hard put to it to square report with fact. There is, however, usually a germ of truth in the statements made and in almost all cases when not strictly true they tend to exaggerate or depreciate the actual circumstances rather than to misrepresent it entirely. The Kúmaonis' truths in brief are not whole truths, nor are his lies entirely false. He is conservative to the last degree and therefore childishly suspicious of anything new or unfamiliar; to any change he objects on principle. He is jealous of his neighbour's goods and litigious to the last degree.

It has long been the custom to remark on the sloth of the Kúmaoni but what does this charge rest on? Apparently because he objects to carrying cooly loads. He will carry his own load cheerily enough and will think nothing of an extra ten miles if he

secures a slightly more favourable price, also he is a hard, working cultivator.

Mr. Goudge, a former settlement officer, may be quoted; "When the great toil of merely keeping his field walls in repair, which are continually falling from the pressure of the soil above or from the force of water in a heavy rainfall, is considered, as well as the expenditure of labour and money necessary to reclaim new land from the natural hillsides, I think he will not be found deficient in the qualities which distinguish the Indian peasant elsewhere".

There are people in every class of life who willingly carry their own baggage but who object to carrying that of others. The Kúmaoni may be idle but he is seldom indolent although the bulk of the agricultural work is done by the women.

Like most hill men they are extremely dirty in their persons. Gambling is one of the vices of the Kúmaoni.

In physique the Kúmaonis of the central portion of the District are small in stature, and their limbs and wiry body are those of a lightly built Aryan rather than of the Mongolian. Further north the figure is shorter and thicker set and the complexion is comparatively fair.

They are capable of carrying heavy loads, of undergoing real fatigue and will travel all day without food.

In the southern parganas the inhabitants are taller and sparer with a sallow complexion.

Dress.—The dress of the poorer cultivators is very primitive, and in the central and lower patts is of course-woven cotton. A small round cap is almost universal, a pagri being very rarely seen.

The loin cloth (Langóti) is held up by a piece of string round the waist; over this is worn a dhoti or a loose pair of trousers.

In the upper patts trousers and coat of coarse blanket stuff are worn during the very cold weather when a small round woollen cap is also worn.

In the cold weather in the northern patts of Danpur and Bhot a blanket is used which is thrown over the back as follows:—

Two corners of the breadth are first taken, one is carried over the right shoulder and the other under the left arm, the two corners are then tied, or pinned with a skewer of wood or metal, about the centre of the chest, the third corner diagonally opposite to the one over the right shoulder is brought up over the left shoulder and the remaining corner is brought up under the right arm and tied, or pinned, to the third corner about the centre of the chest.

This dress leaves the arms from the elbows and the legs from just above the knees free and at the same time forms a bag, which extends right across the back in which grass or various goods and chattels can be carried.

Villages.—The village or gaon in Kúmaon presents a neat appearance from a distance, but on closer examination this impression is entirely effaced by the filthy accumulations in and around the dwelling house. The house (ghar or Kúro) which is solidly built, consists of the lower storey (góth) used for housing the cattle with a slight verandah (góthmal). The first floor (majhyálo) has a verandah in front, which if opened is called chhajo, and if closed is known as chák. This runs along the whole front of the house, and as this is generally long, the verandah often runs to upwards of sixty feet. Sometimes there is a third storey called pand. The back part of the house is usually shut up entirely. The walls are built of stone.

The door is called khóli; a room, khand; the front or reception room, tiwári; courtyard, angan or chauk; large courtyard utangan or patangan; the space behind the house, kúriya; a row of houses together, bákhal or kholo; houses in a separate cluster, tánd; and wooden raised place for sitting on in the evening, chaunro. The cattle-path is called gauno, and that for the people, báto. The road through the village is commonly a stone causeway about two feet broad, running through the centre of the street, from which there are small raised paths leading to the upper apartments of the different houses and forming with the central parapet a kind of compound or enclosure for the cattle. So little attention is paid to neatness with these enclosures, that they may be considered merely as nurseries for manure. This disregard to cleanliness is undoubtedly one of the chief causes of the fevers which are very prevalent during the hot months. The inside of the habitations keep pace with the exterior and appear equally ill-arranged for health or convenience, the apartments being very low, dark, and confined, although they are warm and water-tight, the roof (pákho) being of slates or in the wilder parts of pine shingles.

Separate residential quarters are recognised, for the Biths (Kshatriya and Bráhmaṇ) who live on the higher ground, and for the Shilpkars, (Dómtála) who live on the lower ground, and further away from the water supply.

Many of the trees in the vicinity of the village are lopped and used as receptacles for straw and hay.

Heaps of manure, which is not used for fuel as it is in the plains, lie rotting near the houses, these are removed once or twice a year to the fields to enrich the soil.

Taking the Kúmaonis as a whole they are very thrifty in their habits. Millet and cockscomb (amaranthus) form the staple food of the poorer classes, this is occasionally varied with rice.

The better classes usually have two meals daily, one in the morning consisting of rice and dal or pulse, and another in the evening consisting of chapatis and vegetables. Milk and ghi are universal diets and tea is rapidly becoming popular.

Meat, with the exception of that which is forbidden by religion, such as tame fowls and the flesh of carnivorous animals, is eaten readily by most classes.

Smoking is universal: in the villages it is chiefly the chillam, but after enlistment cigarettes and birris are popular—on Field Service a pipe is frequently seen.

The etiquette of the janeo (sacred thread) has considerable influence in questions of eating and drinking. All castes may drink water brought or touched by a caste entitled to wear the sacred thread which in the case of Brahmans usually has nine strands, Kshatriya and Vaisiya castes usually have six threads.

The language is known as the Kúmaoni form of Central Páhári. Many dialects are current and it may almost be said that the dialect varies with the pargana. Pandit Ganga Datt Upreti in his pamphlet "Hill Dialects of Kúmaon Division" states that there are eight distinct patois in the District.

Most Kúmaonis are bilingual and while all, even the better educated use their own language amongst themselves, speak the ordinary Hindustani of the plains to Europeans and the inhabitants of the plains.

The script used is Nagri.

Marriage.—Of the social customs in Kúmaon the most demoralising is polygamy. Every man who can afford to do so keeps two or more wives and the result is that a large amount of immorality exists amongst the women.

The custom probably arose owing to the difficulty of cultivating the vast amount of waste land available. Wives were procured in order to help in cultivation and are still looked on rather as beasts of burden; on them falls the larger share of the agricultural work.

Another cause is the necessity from a Hindu point of view of having sons. Should the first wife bear no offspring she is at once superseded.

Whilst touching on their marriages it is interesting to note that, when the complete Brahmanical ceremony is observed in Kúmaon, at one stage of the rites parched grain is sprinkled from a sieve on to the pair as they perambulate the sacred fire. It would be interesting to know what connection, if any, this has with our own custom of throwing rice after a wedding.

There are four kinds of conjugal relationship:—

- i. The married wife, *i.e.*, one with whom one of the forms of marriage ceremony has been undergone.
- ii. Dhánti, *i.e.*, the widow or the relinquished wife, of

another who is kept as a concubine (dogharia) or a maiden bought for money and kept as a wife without ceremony.

- iii. Elder brother's widow kept by the deceased husband's younger brother when the widow enters the house of the younger brother in order to raise children in the elder brother's name—no ceremony takes place.

There is a local saying—Malla bhir udhari talla bhir men aundo—(when) the wall of the upper field (yields) it comes down into the lower field, meaning that when the elder brother dies the burden falls on the younger brother.

- iv. Tekwa—kathwa—halwa—is a man kept as a husband by a widow in her old home.

All sons, whether legitimate or illegitimate normally inherit equally, *i.e.*, *per capita*. There is however a custom in some villages where the sons of a father by different mothers do not inherit equally *per capita* but take their mother's share *per stirpes*. This custom is dying out and has to be proved before it can be applied.

The eldest son usually gets a little more than his share but this depends upon the consent of his younger brothers and is not enforceable at law.

A daughter is not an heiress. Married women usually wear a necklace of red beads.

A widow never wears jewellery or fine clothing.

Marriages can only take place during certain periods of the year, these are roughly as follows:—
(also in appendix B).

Baisákh	Yes.
Jéth	Yes, except that the eldest son or daughter cannot marry during this month.
Assár	Only during "light half" month.
Sawan	No.
Bhád	No.
Ásoj	No, except on "dasmi" <i>i.e.</i> , on the 10th day of Dasehra.
Kártik	No.
Mangsir	Yes.
Pus	No.
Mágh	Yes.
Phágan	Yes.
Chait	No.

It will be noticed that the non-marriage periods are those times when the work in the fields is heaviest.

Of the different forms of marriage ceremony amongst Kúmaonis we get the two extremes, that of kanyadan where the father gives the daughter as a gift with proper puranic ceremonies, and the other where the girl is sold without practically any ceremony. The chief forms are :—

(1) *The anchal marriage*.—The bridegroom goes to the bride's house with a party, and there is married to her with proper ceremonies. The principal and the essential ceremony is the anchal or the tying together of the couple. The bride's guardian generally takes some money from the bridegroom as the price of the bride, or her jewellery, or under some other name. But occasionally no price whatever is taken and the bride is given as a gift (kanyadan). This form of marriage is found in all castes; but amongst Dóms the ceremonies are generally performed in a loose kind of way without a Brahman priest—a sister's son or a daughter's son acting as a priest.

(2) *The sarol or the barha or the dola marriage*.—The distinguishing features of this form of marriage are that money is paid for the bride in every case, that it is not necessary for the bridegroom to be present at the marriage, and as a consequence of that the anchal ceremony is not performed at the marriage. The price of the bride may be paid in one lump sum or in instalments. In the latter case about half the price is paid in the first instance pitha (red vermilion) is put on the would-be bride's forehead and this operates more or less as a betrothal. After this the remainder of the price is paid as convenient. As soon as the full amount has been paid, a party goes on behalf of the bridegroom (his own presence not being essential) to the bride's house. There the ceremonies (such of them as can be performed in the absence of the bridegroom) are performed. The bride is decked with ornaments and clothes which distinguish a wife from other women. These are (1) the nāth or the nose ring, (2) the charew (a necklace of black beads), (3) the ghagra or the skirt tied at the waist as distinguished from the jhagula worn by maidens, which has body and skirt combined like a princess petticoat and (4) black glass bangles. The bride is then taken publicly to the husband's house, may be with music and flare of trumpets. The bridegroom may be away in distant lands when this his marriage is performed and his wife brought home. The proofs of the marriage are the payment of the price, the putting on of the bridal ornaments and clothes and the coming of the bride publicly to the husband's home. The anchal ceremony is usually performed later on at the husband's home when he is available. This may take place after a long interval—many years in fact. Its object is to purify the wife for social and ceremonial purposes. It does not confer any extra legal right. Once she is brought in sarol to the husband's home she becomes a wife

with full legal rights. She cannot be returned to the parents as "disapproved", or turned out in any other way. If the husband were to die without anchal she and her sons would have full status as wife and sons.

(3) *Temple marriage*.—Occasionally the couple go to certain temples (e.g., the Máhádev at Salt or at Márchúla) and take each other as husband and wife in the presence of the deity. This ceremony may be performed after the couple have lived together for several years and even had children. Sometimes the bridegroom does not go to the shrine. The bride is taken round the shrine three times by a barat on behalf of the bridegroom. At Salt and at Márchúla such marriages are generally on the eve of Maghia Sankránt.

(4) Occasionally a wife is taken without any ceremony whatever. The price is paid and the bride taken to the husband's home. Marriages of absentee soldiers are often performed in this way by the guardians. But as in this case also the husband on his return may go through the anchal if he feels inclined, this is only a variation of the sarol form.

Religion.—The vast majority—over 99 per cent.—of the people are Hindu. Their religion, briefly, may be divided into two main types:—

- i. The worship of the greater gods of modern Hinduism.
- ii. The worship of local deities.

In studying the history of religion in the Himalayan region we find a curious blending of pre-Bráhmañical, Bráhmañical and Buddhistic practices which it would take some time and attention to separate and ascribe to their original sources. It would doubtless be easy to dispose of the question by stating that the prevailing religion is a form of Hinduism. This would be perfectly true, but at the same time could convey no definitive idea to the reader's mind as to what the real living belief of the people is.

To ascertain what is the actual state of religion it is necessary to examine the forms and ceremonies observed in domestic and temple worship and the deities held in honour. For this purpose we possess the results of an examination of the teaching in 350 temples in Kúmaon, in about 550 temples in Garhwál.

For the 900 temples in Kúmaon and Garhwál we know the locality in which each is situate, the name of the deity worshipped, the broad division to which the deity belongs, the class of people who frequent the temple and the principal festivals observed. The analysis of these lists shows that there are about 35 Vaishnava temples in Kúmaon and 61 in Garhwál. To the latter class may, however, be added 65 temples to Nágrája in Garhwál which are by common report affiliated to the Vaishnava sects, but in

which Siva also has a place under the form of Bhairava. Of the Siva temples, 130 in Garhwál and 64 in Kúmaon are dedicated to the Sakti or female form alone, but of the Vaishnava temples in both districts only eight. The Sakti form of both Siva and Vishnu, however, occurs also in the temples dedicated to Nágrája and Bhairába, or rather these deities and their Saktis are popularly held to be forms of Vishnu and Siva and their Saktis. Of the Saiva Sakti temples, 42 in Garhwál and 18 in Kúmaon are dedicated to Káli, whilst the Sakti forms of the Bhairava temples are also known as emanation of Káli. Nanda comes next in popularity, and then Chandika and Durga.

The remaining temples are dedicated to the worship to the Surya, Ganesh and the minor deities and deified mortals and the pre-Brahmanical village gods who will be mentioned later. The outcome of this examination is that Siva and Vishnu and their female forms are the principal objects of worship, but with them, either as their emanations or as separate divine entities, the representatives of the polydæmonistic cults of the older tribes are objects of worship both in temples and in domestic ceremonies.

Whatever may have been the earliest form of religious belief, it is probable that it was followed by a belief in dæmons or super-human spirits to which the term 'animism' is now applied. The Greek word 'dæmon' originally implied the possession of superior knowledge and corresponds closely to the Indian word 'bhút', which is derived from a root expressing existence and is applied in the earlier works to the elements of nature and even to deities. Siva himself is called Bhútésa or 'lord of bhúts'. With a change of religion the word dæmon acquired an evil meaning, and similarly the word 'bhút' as applied to the village gods carries with it amongst Bráhmañists the idea of an actively malignant evil spirit. Animism implies a belief in the existence of spirits, some of whom are good and some are bad and powerful enough to compel attention through fear of their influence. They may be free to wander everywhere and be incapable of being represented by idols, or they may be held to reside in some object or body whether living or lifeless, and this object then becomes a fetish endowed with power to protect and can be induced to abstain from injuring the worshipper. Examples of both these forms occur amongst the dæmonistic cults of the Indian tribes.

In the animistic religions, fear is more powerful than any other feeling, such as gratitude or trust. The spirits and the worshippers are alike selfish. The evil spirits receive, as a rule, more homage than the good, the lower more than the higher, the local more than the remote and the special more than the general. The allotment of their rewards or punishments depends not on men's good or bad actions, but on the sacrifices and gifts which are offered to

them or withheld. Even the Aryan religion held the germs of animism but it is soon developed into the polytheism of the Védas, and this again gave rise to a caste of expounders whose sole occupation it became to collect, hand down and interpret the sacred writings and who in time invented Bráhmaism. Buddhism was an off-shoot of Bráhmaism, and it is to the influence of these three forms of religious belief—Animism, Bráhmaism and Buddhism—that we owe the existing varied phases of Hinduism.

The importance of this portion of the Himalayas in the History of religion in India is mainly due to the existence therein of the great shrines of Badari and Kédar in Garhwál, containing forms of Vishnu and Siva which still hold a foremost position in the beliefs of the great majority of Hindus. To them the Himalaya is what Palestine is to the Christian, the place where those whom the Hindu esteems most spent portions of their lives, the home of the great gods, 'the great way' to final liberation.

We have now to notice the forms that can hardly be assigned to any of the orthodox systems, but which still claim attention as collectively representing the genii, sprites and goblins from whom the Pásupati form of Siva was evolved. Although the pilgrims to the great shrines had a marked influence on the religion of the inhabitants of this portion of the Himalaya, still the belief in demons and sprites, malignant and beneficent, has almost as firm a hold on the great mass of the people as ever it had and the worship of Goril, Chaumi and the Bhútnis is as general and sincere as that of Siva and Vishnu.

Notwithstanding the number and importance of the more orthodox forms of Vishnu and Siva in this portion of the Himalaya the non-Bráhmaical deities mentioned have far more worshippers and are more constantly addressed. Amongst the peasantry of the high-lands the cults of Vishnu is little known and Siva is worshipped under the form Bhairáva or the ling; but the common resort in times of trouble or distress is Goril, Chaumu, Haru and the other village gods. The truth is that popular religion in these hills is a worship of fear, and though Bhagwan is named as the great god, he is supposed to allow mischievous and malignant spirits to injure the persons and property of the people.

When famine and pestilence stalks abroad, the village temples are crowded and promises of oblations are made; if the evil be averted these promises are fulfilled; if not the deity is frequently abused and his shrine is neglected. The efforts of all are directed to appease the malevolence of these spirits who are supposed to lie in wait to take advantage of any error willingly or unwillingly committed.

With the exception of the educated classes, perhaps, the great mass of the people of these hills are worshippers of unorthodox forms whose wrath is deprecated by offerings of male kids and

young buffaloes. These are not presented as thank-offerings, but as the result of a compact that if such an event does or does not take place, the deity shall receive a certain reward, if the god fails in his part of the contract, he receives nothing.

The ruder forms are always worshipped with bloody rites and it is not yet forgotten that Káli in Gangoli received human sacrifices under the Chands.

Mr. Trail, in one of his reports, writes:—"An attempt to collect the numerous superstitious beliefs current in these hills would be an endless task, the result of which would by no means repay the labour bestowed, as these beliefs are for the most part rude and gross, displaying neither imagination nor refinement in their texture".

In spite of Mr. Trail's adverse criticism an account of the people would be imperfect without some allusion to their superstitions which also afford a clue to the growth of the existing forms of worship.

The truth is that evil of all kinds, difficulties, dangers and disasters, famines, diseases, pestilences and death are thought by an ordinary Hindu to proceed from devils and from devils alone.

These malignant beings are held to possess varying degrees of rank, power and malevolence. Some aim at destroying the entire world and threaten the sovereignty of the gods themselves. Some delight in killing men, women and children, out of a mere thirst for human blood. Some take pleasure in tormenting, or revel in the infliction of sickness, injury and misfortune. All make it their business to mar the progress of good works and useful undertakings.

The religion of the mass of the Hindus is simple demonolatry; men and women of all classes, except perhaps the educated ones, are perpetually penetrated with the idea that from the cradle to the grave they are being pursued and persecuted not only by destructive demons, but by simply mischievous images and spiteful goblins.

Amongst the local deities the more important are:—

"Ghantakarn or Ghandyál", one of the favourite of the lower classes and is worshipped under the form of a water jar as the healer of cutaneous diseases

"Bholanáth" resorted to by the lower classes, especially by gardeners, who attribute all misfortune to his malign influence and consequently they try to propitiate him more than the other classes do.

"Ganganáth"—another favourite of the lower classes. He is supposed to annoy and harass the young and beautiful. If anyone is aggrieved by the wicked or powerful he goes to Ganganáth for assistance which is invariably forthcoming.

“Goril—Goriya—Gwall or Gol”—from the number of his temples he is a most popular deity, he cures all illnesses and diseases.

When anyone is attacked by sickness one of his relations takes a handful of rice and a copper coin wrapped up in a piece of cloth and waves them three times round the head of the sick man, asking that they may be informed what Bhút or evil spirit has taken possession of the sick man.

Some ghantuwa (astrologer) is always ready to come forward to give the necessary information for a consideration!

“Haru” is the benéficent spirit of Rájá Harish Chand of Champawat.

When the Rájá, after a life of good works, died he and his companions became good spirits and as a result of worshipping him the poor become wealthy, the miserable become happy and the wicked become virtuous.

It is said that where Haru and his companions resort no calamity can fall, hence the couplet:—

auna Haru harpat
jauna Haru kharpat.

With Haru comes prosperity, with his departure comes adversity.

“Bhumiya or Kshatrpál” is the deity of fields and boundaries: he does not as a rule force his worship on anyone by causing them loss; every village has a small temple to him.

He punishes the wicked and rewards the virtuous and is always interested in the prosperity of the village.

“Chaumu” is the guardian spirit of cattle, his worship commenced in the fifteenth century.

“Runiya” is a malignant spirit of the northern patti who attacks females.

Piles of stones and wood, called Káth pattiya are frequently seen on passes, or at crossroads; these are the offerings of travellers proceeding on a journey.

CHAPTER IV.

FURTHER DETAILS REGARDING THE MILITARY AND OTHER CLASSES OF KUMAON.

The Hindu population consists of Biths and Shilpkars. The former are subdivided into :—

Bráhmans and Khas Bráhmans.

Rájpúts and Khas Rájpúts.

The Khas Rájpúts are the Khasiýas whose claims to be Aryan immigrants is generally accepted. They are somewhat looked down upon by other Aryans who have settled in the hills by way of the plains.

It is supposed that these Khasiýas formed one of the earlier waves of invasion from the north west and some conjectures as to their origin have been touched on in another chapter.

The Khasiýas are contumeliously described as knowing no Bráhman, and it appears that they did not profess the Védantic religion until it was forced on them by Sankára Achárya about the eighth century.

The Khasiýa was distinguished from the pure Rájpút (or Kshatriya) by his not wearing the janeo or sacred thread, but now that there is no danger of punishment for the unjustified assumption most Khasiýas have adopted it—in fact cases have been known where Súdras have worn the thread!

Beyond being somewhat looked down upon the Khasiýas suffer no particular disability, and if they can afford it may marry into the best Rájpút families; both Bráhmans and Rájpúts can eat chupattis cooked by a Khasiýa.

Of the Hindu population it may be reckoned that the proportion of Bráhmans, Rájpúts including Khasiýas, and Shilpkars is approximately 1 : 2 : 1.

Bráhmans. The more respected sub-castes are generally admitted to have immigrated from the plains in comparatively recent times. The Panta state that they came to Kumaon from Kángra some twenty-two generations ago.

The Joshis who have been, and still are, one of the most important clans state that they came from Jhúsi, near Allahabad in the time of Rájá Som Chand.

High class Bráhmans have for centuries been in the service of the Kumaon Rájás or the British Government: many of them however have been the master-movers in intrigues.

The Kumaoni Bráhman can provide good military material but caste prejudice dies hard and has to be closely watched.

The best types are those of the old Khasiya stock, they are simple and straightforward and earn their livelihood by agriculture : it is only on very rare occasions that they assume the functions of spiritual leaders.

Even these should, so far as possible, be prevented from mixing with the Kshatriyas as they are inclined to 'show off' their caste prejudices with the result that the Kshatriyas are liable to copy them and be affected.

Bráhmans who still maintain the profession of priesthood and those who live in the vicinity of the more important temples should not be enlisted.

Of the Rájputs by far the most illustrious in descent and the most respected in the present day are the Rájwárs and Manráls or Manuráls. Both families are descended from the Surajbánsi Katyúri rájás who once ruled in the north of Kúmaon. The Rájwárs now live in Jaspur of Bichla Chaukot, and Askot to the extreme east of the district where they hold an impartible raj. The Manráls represent the branch which on the deposition of Birdeo, the last Katyúri king, and the annexation of his kingdom by the Chands, settled in Pali. Their name is connected with the Manila peak in Palla Naya above Bhikia Sen, and the village of Sain Manur on the same ridge in Walla Salt. The families are said to hold sanads granted by various members of the Chand dynasty, and by the Gurkha governors of later days. The head of the Jaspur Rájwárs was the feudal lord of the wild Lakhaura tract on the Garhwál borders, now included in Bichla Chaukot, and still in the possession of the family. The Manráls are a still stronger body, holding many thokdáris, chiefly in Bichla Chaukot, but also in Walla Salt and Gíwár. The heads of the Tamadhaun Manráls and of the Jaspur Rájwárs are still among their own people saluted by the title Sayana (wise man), which connotes a more honorific office than a mere thokdári. The account they give of themselves is that they were assigned grants of land, to which were attached the duties of wardens of the marches. Their fiefs are situated to the west of Pali in the centre of the debatable land, and one of their most important posts was the Jhuniyagarh fort. With the disappearance of the border warfare in which they played such important parts and the consequent decline of their emoluments, the Manráls and the Rájwárs are now much reduced in circumstances. They still however remember their royal descent and as already mentioned the titles they once held are always popularly accorded, and they consequently assume an independent attitude, in their dealings with petty officials. They are also, it must be said, on bad terms with each other.

The Raotélas are the descendants of the junior members of the Chand family, whether legitimate or illegitimate. As their number increased it became necessary to give them employment

or means of subsistence at a distance from Champawat and Almora. They are therefore to be found planted all over the district. Various villages in Bárahmandal, Gangoli and Páli were given as fiefs to dispose of the superfluous members of the Chand-families and now, owing to the increase in their numbers and to intermarriages, little but the name remains.

Other Rájput sects of plains origin are the Padiyars, the Dangwals, the Bangáři Rawats and the Dosadh Bishts.

The remainder are for the greater part Khasíyas. Their main sub-divisions are named Rawat, Bisht and Negi, unqualified by any local prefix such as distinguishes two of the higher castes just mentioned. These names have reference originally to the occupation of their owners, neg means a perquisite, negi, one who receives perquisites, and hence par excellence an official of the Government. The Negis are those Khasíyas of Garhwál and Kúmaon who took to military service and gradually owing to the vicissitudes of such a life separated into a caste. They are much less numerous in Kúmaon than in Garhwál. Bisht, the appellation of another Khasíyas sub-caste, is more correctly vasisht, meaning "excellent, respectable," and its origin is a title rather than a caste name. Rawat means a ruler, and the members of the caste who call themselves by that name appear to be the descendants of petty civil officers employed under the Hindu kings.

Other clans of some interest are the Boras of Borarau, and the Kairas of Kairarao, the Máhárs or Máháras and the Tákulis.

There is also a class of Boras, in the vicinity of Almora and Beninág; these manufacture hemp bags known as Kuthéla, make mill-stones and various utensils. To distinguish them from other Boras they are known as "Kuthelia Boras".

These Boras are despised by their land-owning fellow-tribesmen who usually will not eat with the former.

Pandit Ganga Datt Upreti, in his "Descriptive list of the martial castes of the Almora District," mentions 595 Rájput clans that can be considered "martial," and if to these are added those admitted to be non-martial it will be seen how extremely minute is the caste and clan sub-division that prevails in the District.

It is interesting to note that the Indian National Congress give them the sacred thread. This movement has, however been stoutly opposed by the orthodox section of Hindus.

He accepts twenty-six castes or sub-castes "as near and real kinsmen of Kshatriya or reigning Rájás" and hence called Jan Kári or real Rájput.

Almora District contains far more Bhotias than any other District in the United Provinces.

Although a few enlisted during the Great War they are not looked on as "martial" and are not enlisted in regular battalions of the Indian Army.

As there is good material, if carefully selected, amongst them, a short note is of interest.

Their country is called by the middle hill people "Bhot," and it lies in the main to the north of the Suner line, and between it and the Tibetan boundary. Bhot or more correctly Bod is really the same word as Tibet. The name Tibet is seldom applied by Kúmaonis to their northern neighbour; they call the people Húnias and the land Húndes. The Bhotias of the Almora district inhabit three valleys flanked on either side by the eternal snows. Inter-communication between sub-divisions so isolated is therefore difficult, if not impossible and—as would be expected—they exhibit many differences in habits, customs and language. Some have so far become Hinduised that they have forgotten their original dialect and now speak the ordinary hill dialect common to their Khasiya neighbours, yet there are five living dialects still in daily use.

Bhotias who speak one of these dialects often cannot understand another. All Bhotias have two castes, Rájpúts and Shilpkar. The latter differ in their functions in no respect from the Shilpkar of the lower hills already described. There are no Bhotia Bráhmans, although there are many Bráhmans domiciled in Bhot, who have entered it from the south and are in every way the same as their fellow caste-men in the rest of Kúmaon. The chief sub-divisions of the Bhotias classified according to their language are the Jéthoras, who live in Goripát, Malla Dánpur and Johár; the Tolchas and Márchas of Johár who have forgotten the old dialect and employ the ordinary hill language of their Khasiya neighbours: the Rawats or Shokas or Shankas of Johár who also no longer use their own language; the Byánsis: the Chaudánsis: and the Dármíyas who live in the pattis from which they derive their name and who still speak their own dialects.

From a study of what history has recorded previous to the annexation of Kúmaon by the British in 1815 it appears that their fighting record is that of a continual struggle with their neighbours on the east and west.

On the east was a military and more numerous race who for many years ruled them with the "mailed fist".

On the west was a warlike but not so united or well organised race with whom for many centuries there were raids and counter-raids.

This, however, does not affect their feelings now-a-days and they serve and play games side by side with their neighbouring races with friendly enthusiasm.

It may be said that our dealings with Kúmaonis as soldiers began during the Nepalese War of 1814-15 when some irregular corps or levies were raised for service against the Nepalese.

It is further stated that "in 1814 quite two thirds of the Nepalese forces in the west (*i.e.*, those who were opposing General Ochterlony) were composed of men from the upper pattis of Kúmaon and Garhwál; these levies were not however incorporated with the regular troops, but were rather considered in the light of a local militia and were as a rule under the orders of Gurkha officers, although Kúmaonis were entrusted with small commands".

Further Amar Sing Thápa who was one of the most distinguished and successful Gurkha leaders admitted that of his army and of those troops who took part in the defence of Kalunga and Malaon forts, only a portion were Gurkhas, and the remainder were "people of the countries from Beri to Garhwál". (See footnote.)

It is therefore highly probable that a large portion of the Gurkha troops who surrendered to the British in 1815, and who afterwards took service with them, consisted of Kúmaonis and Garhwális.

These troops helped to augment the Nasiri, Sirmoor and Kumaon Battalions (now the 1st K. G. O. Gurkha Rifles, the 2nd K. E. O. Gurkha Rifles and the 3rd Q. A. O. Gurkha Rifles) and it appears that these units continued to enlist considerable numbers of Kúmaonis and Garhwális, for in July 1850, it was specially enjoined that the class of the regiment was to be preserved by carefully excluding from enlistment all who were not Gurkhas.

Kúmaonis, however, were still desirous of military service and the fact remains that at the commencement of the Great War, there were representatives of Kúmaon (often under false names) in nearly every Gurkha Battalion.

The Royal Garhwál Rifles enlisted men freely from the northern pattis of Kúmaon but this has now been prohibited except in the case of sons of men who had served in that Regiment.

How well Kúmaonis made good in the various regiments throughout all times can be estimated from the awards granted

Extract from a letter from Amar Sing Thapa to the Raja of Nepal, dated 2nd March 1815. This was intercepted and delivered to General Ochterlony:—

"Such however is the fame and terror of our swords that Balbhadra with a nominal force of 600 men destroyed an army of 3,000 to 4,000 English (sepoys). His force consisted of the old Gorakha and Burukh companies which were only partly composed of inhabitants of our ancient Kingdom, and of the people of the countries from Beri to Garhwál (*i.e.*, including Kúmaonis and Garhwális) and with these he destroyed one Battalion, and crippled and repulsed another."

"My Army is similarly composed, nevertheless all descriptions are eager to meet the enemy."

to them on field service, and this bears out their old saying: "Ráná múkh chhátri tiráth múkh bráhmaṇ." (The Rajput's face towards the battle, the Bráhmaṇ's face towards the shrine).

Kumaoni Shahs or sahs are the descendents of the bania castes from the plains, and may be termed the merchant class of Kumaon. They have adopted the habits and customs of the Rajputs and intermarry with them freely. Belonging mostly to rich families they rarely come forward for enlistment in the ranks, although there is some good military material among them.

Kumaoni Giris or Náths are the descendents of Religious mendicants and are sometimes enrolled in the Indian Hospital Corps.

CHAPTER V.

RECRUITING.

The Kúmaoni comes forward for enrolment freely and in normal times the supply is greatly in excess of the demand.

They are enrolled in the 19th Hyderabad Regiment and by some other units, the Indian Hospital Corps and in smaller numbers by R. I. A. S. C. and the Corps of Indian Engineers (Sappers & Miners), while a few are taken by the Indian Territorial Force. In addition to the above the Burma Frontier Force and Burma Military Police enrol fair numbers. The following table shows the castes taken by the various branches of the army:—

Infantry	Rajputs
R. I. A. S. C.	Rajputs, Brahmans and Shahs.
Corps of Indian Engineers	Rajputs and Brahmans.
Indian Territorial Force	Rajputs and Brahmans.
Indian Hospital Corps	Rajputs, Brahmans, Shahs, Giris and Christians.

The Burma Forces take both Rajputs and Brahmans.

Followers, Cooks Brahmans.*

Water Carriers Rajputs

*Not Khas Brahmans.

A caste that must be rejected is the "Nayak" or "Naik": this caste originated during the reign of Raja Bharati Chand (1437-50) whose aggressive expeditions kept his soldiers so long in the field that they formed temporary alliances with the women of the country and their off-spring gave rise to the caste of Naiks.

Another class of man who often attempts to enlist is the Dotial, *i.e.*, the inhabitants of Doti in Western Nepal on the left bank of Kali river.

Experience has shown that the Northern patties provide far better material than those in the south; the lads from the north are usually more unsophisticated, open manly and hardy; they have not yet, however, attained the educational qualifications of those in the south though their actual intelligence is in no way inferior.

Kúmaonis have now realized that education is essential in any branch of life and schools are being opened throughout the district.

The best material comes from that part of the district which lies to the north and east of lines roughly running east and west and north and south through the Almora Cantonment. Recruits from the south and west of these lines should be very carefully and sparingly enrolled. It must be realized however that a certain number must be taken from all over the District, so that in the

event of General Mobilization, there may be a slight hold over the southern and western patties which may be required for expansion.

The short stocky lad with a fair complexion of about 5 ft. 4 in. (or 5 ft. 2 in. if young) with a chest measurement of at least 33 inches at the age of 17 years or 18 years is likely to provide the best material. The types found in the bazaars of Almora and Ranikhet and in the vicinity of the larger temples should be definitely rejected. The long lanky lad who will have outgrown his strength should not be taken.

It is noticeable that the inhabitants of the lower patties are of a less healthy appearance; this is probably due to the fact that they lead a less healthy life than those of the northern patties, and further they are mostly saturated with malaria. It has been found that gain in inches means a loss in physique. Furthermore, the martial spirit of the northern patties is noticeably lacking here.

Means of communications being difficult in Kumaon, action has to be taken well in advance in order to ensure that recruits will be obtained on due dates. To permit of a good selection of the material obtainable arrangements should be made to bring in three times the number of recruits actually required, this allows for the summary rejections by the Recruiting Officer for obvious defects and also for those by the Recruiting Medical Officer on medical grounds, these latter may be classified as under:—

Heart Affections	41.51 %
Skin diseases	7.76 %
Eye diseases	7.59 %
Goitre	4.47 %
Other causes	38.87 %

The high percentage of heart affections is generally attributed to the strain imposed in walking and carrying loads over the steep hill paths in a rarefied atmosphere.

The majority of hillmen are very dirty when first brought down from their villages with the result that a proportion suffering from itch, scabies, etc. (which can easily be cured) have to be rejected by the Recruiting Medical Officer for these diseases alone when otherwise the lads are sturdy and well developed.

APPENDIX A.

LIST OF PARGANAS AND PATTIS.

Name of pargana.	Patti.
	<i>Head Quarters, Sub-Divisions.</i>
Bárahmandal	1. Bisaud. 2. Borarau Palla. 3. Borarau Walla. 4. Dárun. 5. Dolphát. 6. Kamsyár Palla. 7. Kamsyár Walla. 8. Kharáhi. 9. Khásparja. 10. Lakhanpur Malla. 11. Lakhanpur Talla. 12. Máhryúti. 13. Rithagarh. 14. Sálam Malla. 15. Sálam Talla. 16. Syunára Malla. 17. Syunára Talla. 18. Tikhún Malla. 19. Tikhún Talla. 20. Uchyúr.
Dánpur	21. Dánpur Malla. 22. Dánpur Bichla. 23. Dánpur Talla. 24. Dúg. 25. Katyúr Malla. 26. Katyúr Bichla. 27. Katyúr Talla. 28. Nákurí.
	<i>Pali Sub-Division.</i>
Páli	1. Athaguli Palla. 2. Athaguli Walla. 3. Chaukot Malla. 4. Chaukot Bichla. 5. Chaukot Talla. 6. Dora Malla. 7. Dora Bichla. 8. Dora Talla. 9. Dwarsyun. 10. Gíwár Palla. 11. Gíwár Talla. 12. Gíwár Walla. 13. Kairarao. 14. Kaklasaun Malla. 15. Kaklasaun Talla. 16. Káligarh. 17. Naya Palla. 18. Naya Walla. 19. Ríuni. 20. Salt Malla. 21. Salt Palla.

APPENDIX A—*contd.*LIST OF PARGANAS AND PATTIS—*contd.*

Name of pargana.	Patti.
<i>Pali Sub-Division—contd.</i>	
Pāli— <i>contd.</i>	22. Salt Talla. 23. Salt Walla. 24. Silor Malla. 25. Silor Talla.
Phaldakot	26. Chaugaun. 27. Dhuraphāt. 28. Kandārkhua. 29. Malli Doti.
<i>Kali Kumaon Sub-Division.</i>	
Lohaghat	1. Asi. 2. Chalsi. 3. Charāl Malla. 4. Charāl Talla. 5. Gangol. 6. Gumdés. 7. Khilpatiphāt. 8. Palbilon Malla. 9. Palbilon Talla. 10. Pharka. 11. Regrubán. 12. Sipti. 13. Sui Bisung. 14. Talli Rao. 15. Talla Des.
Gangoli	16. Athigaon Walla. 17. Athigaon Palla. 18. Baraun Walla. 19. Baraun Talla. 20. Bél. 21. Bherang. 22. Pungraun. 23. Rangor.
<i>Pithoragarh Sub-Division</i>	
Shor	1. Kharayat. 2. Kharkdés. 3. Māhār. (Khāsparja). 4. Nayadés. 5. Rawal. 6. Sēti Malli. 7. Sēti Telli. 8. Saun. 9. Waldia Malla. 10. Waldia Bichla. 11. Waldia Talla.

APPENDIX A—concl'd.

LIST OF PARGANAS AND PATTIS—concl'd.

Name of pargana.	Patti.
<i>Pithoragarh Sub-Division—contd.</i>	
Sira	12. Athbisi Malli.
	13. Athbisi Talli.
	14. Bārabisi.
	15. Dindihāt.
	16. Māli.
Askot	17. Askot Malla.
	18. Askot Talla.
Dārma	19. Byans.
	20. Chaudans.
	21. Dārma Malla.
	22. Dārma Talla.
Johār	23. Goriphāt.
	24. Malla Johār.
	25. Talla Dés.

APPENDIX B.

SEASONS AND FESTIVALS.

The normal Hindu year commences on the day of the New Moon which precedes the commencement of the Solar Year, i.e., in the month of Chait (March-April). In Kúmaon, however, the year commences from Baisákh (April-May).

The year is divided into six seasons and twelve months as follows:—

Season.	Month in Local Dialect.	Equivalent English period commencing about
Basant (spring)	Chait	15 March.
	Baisákh	15 April.
Grisham (great heat)	Jéth	15 May.
	Assár	15 June
Bársh (rains)	Sawan	15 July.
	Bhado	15 August.
Sarad (cold)	Assoj	15 September.
	Kártik	15 October.
Hemant— (Hem=snow) (ant=ends)	Mangsi	15 November.
	Pús	15 December.
Sísár (shivering, i.e., cold)	Máh (Mágh)	15 January.
	Phágan	15 February.

Each lunar month is divided into two parts; the fortnight ending with the new moon is known as the dark half month (Krishan paksht, or anyár) and the fortnight ending with the full moon which is known as the light half month (Sukal paksht, or ojiál).

In the Hindu calendar the majority of the festivals are calculated as falling on a certain day of the dark half or light half of a month, i.e., the date is calculated from the moon.

The passage of the sun from one constellation to another (called Sankránt) is also the occasion for a festival but these vary considerably in importance; the chief ones may be noted as:—

- Baisákh or Bishuwat-Sankránt.
- Sawan Sankránt or Hariyálo.
- Mágh Sankránt.

The chief festivals in Kúmaon are:—

- i. Baisákh Sankránt or Bishuwat Sankránt is held on the first day of the month Baisákh and this is the occasion when the ceremony of drawing poisons from the system of children is undergone.
- ii. Nág Panchmi is held on the fifth day of the light half of Sawan. It is a festival held in honour of the Nágs or serpent deities.
- iii. Sawan Sankránt or Hariyálo is observed on the first day of the month Sawan and is essentially the festival of the agriculturists.

iv. Rikh Tarpan—better known in Kúmaon as Upa Karm. In the plains of India this festival is known as Salono or Raksha bandhan.

It is held on the full moon of the month of Sawan and marks the point of transition between the old and the new agricultural years.

On this day the Bráhmans tie bracelets of silk or cotton on to the right wrist of Hindus and in return receive presents.

v. Janam Ashtami is an important festival which is in honour of the birth of Krishna and is held on the eighth day of the dark half of Bhado.

This birthday is observed as a "fast", either total or partial; if the latter, only one meal of milk and fruit may be taken in the day.

vi. Naumi Shráddh—the whole of the dark half of Assoj is known as Shráddh paksh and is devoted to prayers for the repose of the spirits of ancestors: the ninth day, known as naumi shráddh, is set aside for female ancestors, especially the mother.

vii. Dúrga Púja, commonly known as the Dasehra and known in Kúmaon as Nauráta or Nótá, is held for the worship of the Goddess Dúrga the terrible.

This festival commences on the new moon of Assoj and lasts for ten days during this period sacrifice is made to the goddess—under British rule human sacrifice is no longer permitted and the offerings are restricted to buffaloes and goats, which must be of the male sex and black in colour. Particular care must be taken to ensure that the head of the victim should be struck off at one blow of the sword or kukri; a second blow is considered to be of ill omen.

During this festival the spectacular play Rámlila, which gives representations of the main incidents of Rámáyana, is performed—this is in commemoration of the victory of Rájá Rám Chandra over the demon forces led by Ravana.

This festival is properly a festival for Kshatriyas but as the period coincides with the termination of the collecting and reaping of the autumn harvest it is also looked on as a period of rejoicing by agriculturists.

viii. The next festival on the calendar is the Diwáli which is strictly one of the Vaishyas or trading classes and is in honour of Lakshmi, the goddess of wealth.

The Diwáli season commences on the day preceding the new moon of Kártik.

The characteristic feature of the Diwáli (derived from dipváli, a row of lamps) is the illumination that takes place at night when rows of chirághs or earthen lamps, varying with the means of the house-owner, may be seen.

The practice of gambling has received a semi-religious sanction during the Diwáli and unless carefully watched is liable to cause trouble.

This festival is not recognised or observed in the northern patts of the District.

ix. Mághia Sankránt is the first day of the month Mágh, usually the 13th-14th January, and is devoted to the worship of Vishnu and the Sun.

It is also a day of rejoicing as marking the termination of the ill-omened month of Pús.

This festival is also known as "Uttáraini", being, according to the Hindu system, the beginning of the Winter solstice.

With us, the entry of the sun into the sign of Capricorn commences at this time.

x. Basant panchmi is the first day of spring when young shoots of barley are often pulled up and placed in the head-dress—this festival is held on the fifth day of the light half month of Mágh.

xi. Shívrátri is a fast kept on the eve of the new moon of Phágun and is sacred to Shíva—the word literally means "the night consecrated to Shíva".

On this day all sins are expiated and exemption from transmigration can be obtained.

xii. The Holi ends on the full moon of Phágun and is a festival of unmixed rejoicing, commemorating the frolics of the young god Krishna with the milk-maids of Brindaban: being after the spring crops have been gathered adds a zest to the occasion.

Probably the most ancient custom connected with the Holi is the lighting of a bonfire in the early morning before sunrise.

• As to the origin of this custom there is a certain amount of doubt.

• One legend affirms that the bonfire represents the burning of a female demon (Rākshasi) called Holika who used to carry off and devour children of the neighbouring country.

Another legend of the plains says that the bonfire represents the death of the old year as the world was created by Brahma on the first day of Chait, i.e., on the day following the termination of the Holi.

This festival has, in many places, degenerated into a series of obscene debauches and songs when red coloured liquid or powder (gulāl, made from the flower of the rhododendron) is thrown at passers by.

APPENDIX C.

NAMES AND THEIR DERIVATION.

In their names Kúmaonis appear to prefer those which come under the heading of religious* and are principally of the class which have reference to deities.

There are, however, many non-religious names, and these are of the nature classified as "martial." Diminutives are very common, and the Kúmani rarely assumes the "Singh"† of the Rájput in his own village, though all use it after enlistment.

(i) Amongst the religious names, the following appertaining to Krishna may be enumerated :—

Girdhári (Mountain holder).

Gobind (probably, Lord of Cattle).

Gopál (Cowherd).

Mádho (the slayer of Mádhu).

Mohan (the charming).

Shám (the dark-complexioned).

Other gods and goddesses, whose names will be found, are :—

Indar.

Narayan.

Ráma.

Lachmi.

Hari.

Rudar.

Rati (the goddess of Love).

Súraj, "the sun."

Chandar, Chand, Chañd, "the moon."

Búdh, the planet Mercury.

Mangal, the planet Mars.

Adjectives having reference to deities :—

Ajít, "the Unconquerable."

Amar, "the Immortal."

Bhúp, Bhúpál, "the Protector of the Earth."

Bíjai, Bíje, "the Victorious."

Kirpál, "the Merciful."

Máhá, "the Great."

(ii) Of the non-religious names the following occur :—

(a) Names of Heroes :—

Arjún—Bhim—Dalip.

(b) Martial names :—

Bágh, "Tiger."

Bahádur, "Valiant."

Dal, "Army."

Bali, Balwant, "Mighty."

* Vide "Guide to the writing of Hindu and Muslim names in Roman Urdu."

† Although this suffix is pronounced "Singh" the word in Hindí characters is written सिंह (sinha)—this form of romanised spelling is gradually growing amongst the more educated civilian classes

Bir, "Hero."
 Fateh, "Victory."
 Himmat, "Valour."
 Jai, "Victory."
 Jangi, "Warlike."
 Késar, Kehar, "Lion."
 Kharag, Khalak, Kharga, Khark, "Sword."
 Sangram, "Battle."
 Shamsher, "Sword."
 Sher, "Lion."
 Umrao, "Princely."

) Names derived from some personal quality, physical or moral :—

Bā, "Strength."
 Budh, "Wise," "Old."
 Chhote, "Little."
 Kāla, "Black."
 Khushā, "Prosperous."
 Uméd, "Hope."

APPENDIX D.

CENSUS FIGURES.

An estimate of the population of Kumaon was made by Mr. Trail in 1821, this calculation gave a total of 135,553.

In 1872 the population was 354,579, and in 1901 it had increased to 465,893.

A preliminary census was taken during the autumn of 1930. The final figures adopted were those of 26th February, 1931. The difference between the two totals for the district are most interesting. In the autumn of 1930 the total population was returned at 611,586; and on 26th February 1931 at 583,302.

Two well-defined but quite independent general movements of large numbers of the populace are known. As the winter advances the upper parts of Bhot—the region lying chiefly behind the snows and inhabited by the Bhotias—become deserted. By the middle of November, the higher villages are buried in snow and the inhabitants, having completed their commerce with Tibet, begin to move southwards. Camps are established at convenient points and here the women and children remain with their flocks and herds, other than pack animals, and the bulk of the Tibetan merchandise. The men begin to make their journey to the submontane marts—a journey to be repeated several times before the whole of the goods have been transported. These traffickings continue until about the middle of May, when nearly all the traders with their wives and children return to their homes near the great passes for the summer, during which period they conduct their trade with Tibet.

Again, as the rains dry up and fever abates very many of the inhabitants of the lower patts descend to till their rich holdings in the Tarai and Bhabar. Their ancestral fields in the hill are roughly sown before they depart and but little tended in the meanwhile, the crop being reaped on their return. Whole villages are emptied of all their able-bodied inhabitants, and in Riuni, for instance, the total cold weather population consists of a few decrepit old men left to guard the property of absentees.

During the spring they have to work hard to collect the rabi crop and, as the weather gets warmer, they hear the cuckoo's call which they take as a sign that it is time to return to their fields in the hills, hence the proverb. "Kapuwa bási gochha" (the cuckoo utters his call), denotes the fact that the hot season is approaching and that the emigrants must return to their villages in the hills.

The figures quoted above show that the volume of emigration was 28,284 in the autumn of 1930 owing to various reasons the preliminary enumeration was completed a little later than was intended, so it is possible that the cold weather exodus had started before the preliminary enumeration was completed.

For this reason the figure of 28,284 may be slightly low and it may safely be assumed that the migration normally involves about 30,000 people.

The vast majority of the population are Hindus, the actual figure being 578,004 or 99.1 per cent.

The following figures show the situation as regards the male Hindu population —

Males of Almora District.

<i>Caste.</i>	
Rájpút	143,251
Bráhmaṇ	68,453
Other Castes	77,664
<hr/>	
TOTAL	289,288
<hr/>	

The figures of age for all castes are :—

Age.		
0—15	.	115,174
15—40	.	109,459
Over 40	.	64,655
TOTAL		<u>289,288</u>

The total number of females was 288,716.

It must be remembered that a large number of Kúmaonis serving in the Army and the Military Police were with their units at the time when the census was taken, and it can safely be assumed that 3,000 can be added to the figures of the male population between the ages of 15—40 years, of these the majority—probably about 85 per cent.—are Kúmaoni Rájpúts.

APPENDIX E.

GLOSSARY OF TERMS USED BY KÚMAONIS.

Asl mauza	The chief or parent village to which the "laga" or subsidiary village is attached. This "laga" may be an off-shoot of the main village, or it may be a separate hamlet which is attached to the chief village for revenue purposes.
Banjar	Fallow or waste land.
Bagr	Level shingly land found on river beds.
Bénáp	<i>Vide</i> "Náp".
Bhái bánt	Division of inheritance per capita-equal shares for all sons.
Bísi	Twenty "nális."
Bhént	Irregular dues (nazráná) taken by thokdárs padhans or hissadárs from tenants.
Girbi	Mortgage.
Góth	A place for tying up cattle and goats.
Hissadár	Coparcenary proprietor.
Ijrán	Inferior terraced land cultivated intermittently
Khaikár	(1) An under-proprietor whose rights as the original occupant cultivator have been usurped by or granted to some other person at some former period: this is the "pakka khaikar." (2) an occupancy tenant who, or whose ancestors, never had any higher rights: this is the "kachcha khaikar".
Katfl	Un-terraced inferior land cultivated intermittently.
Laga	<i>Vide</i> "Asl mauza."
Malla	Upper.
Náli	(1) A measure of capacity equal to two seers of grain. (2) A measure of land, the area in which two seers of grain is sown (roughly 20×12 yards).
Nayábád	Waste land, Nayábád grants require specific enquiry and sanction in each case and involve the active intervention of the State which confers proprietary right and settles the land on payment of revenue or steps in to prohibit the clearing and appropriation of the land.
Náp (land)	Is the measured land and means the settled land which is private property as opposed to "bénáp" or un-measured land which is always the property of the State.
Padhán	The headman of the village from whom the revenue engagement is taken and who is responsible for collecting and paying in the revenue of the village. He also acts as a Police Officer.
Palla	The more distant—when referring to "pattis" it means the one further away from Almora town.

Patwári	His duty is to collect revenue—to measure villages under instructions from the court—to prevent desertion on the part of the cultivators of a village by adjusting quarrels and reporting the existence of such quarrels and desertion, police cases, apprehension of offenders, report of crimes, casualties, etc., through the Tehsildar; also to look after the repair of roads and to arrange for supplies if required.
Rakm	Either (1) Land revenue or (2) Rent. A share of land is spoken of as so many rupees “rakm.”
Sirtán	Tenant at will. Sirti is the rent or government revenue that he pays.
Sautia bánt	Division of inheritance, per stirpes, i.e., half and half between the sons of two wives.
Sanjait	Undivided measured common land; either common to the whole village or to certain families or co-sharers.
Shera	Permanently irrigated land.
Sila	Shady land.
Shimar	Imperfectly irrigated land.
Taila	Sunny land.
Talon	Permanently irrigated land.
Talla	Lower.
Thokdárs	Represent the sole remaining rural aristocracy of the district and are a remnant from the times of the Rájás. They were the farmers of revenue originally but have now acquired proprietary rights.
Upraon	Dry terrace land (upland).
Wakálu	An ascent.
Warálu	A descent.
Walla	Is on the near side—when used with reference to “patjis” refers to the one of the same name nearest to Almora town.

TERMS USED IN THE FORMATION OF PLACE-NAMES.

A. For hills and mountains.

Gali	A narrow path or pass.
dhunga	A stone.
dhúra	A high mountain range.
danda	(pronounced danra) a ridge.
dhár	A spur.
Bél	A precipice.
China	A pass or gorge.
Saina	A grass glade.
búnga	A fort or a peaked crest of a hill.
paira	A land slip or avalanche.

B. For river systems.

ganga	A large river.
nadi	A small river.
gadh	} A ravine or a stream and its glen.
gar	
gadhera	A rivulet.
naul	} A well (covered)—spring.
naulo	
pokhar	A tank.
Kúlo	An irrigation channel.
dumaula	} Confluence of two streams.
prayag	
rauli	} A stream that flows during the rains only.
rao	

APPENDIX F.

BRIEF NOTE ON THE STRIFE BETWEEN THE MARA AND PHARTYAL,
FACTIONS.

As in Europe during the middle Ages we had quarrels between the Guelph and the Ghibelline factions so in Kúmaon there was strife for centuries between the Mára and Phartyál factions.

The origin of this strife appears to be unknown; Mr. Batten in his Settlement Report on Kúmaon in 1848 states:—"This country (Shor) even more than Káli Kúmaon continues to be the seat of the two hill parties (Dhurras) of the Mára and the Furtiál (Phartyal) which elsewhere in the Province are fast dying out and are being succeeded by factions deriving their origin from the opposition of existing substantial interests.

"It would be difficult for the most determined Mára to state on what grounds his hereditary enmity to a "Furtiál" is founded, and *vice versa*, or for either party to explain on what differences their distinctive watchwords arose."

The principal village of the Maras was Kot near Katolgarh and the chief village of the Phartyals was Dungari near Sui.

In the History of Northern India there is probably no record of such bitter and continued strife as existed from time immemorial between these factions.

It is known that owing to their internecine strife in the tenth century Rájá Som Chand seized his opportunity to establish himself in Káli Kúmaon, and afterwards, in order to keep in with both factions he made the head of the Mára his chief Civil Advisor while the head of the Phartyals was made Commander-in-Chief.

When Rájá Bījaya Chand was murdered in 1625 both Mára and Phartyals decided to act in the crisis, the former sent for Trimal Chand and the latter applied to Narayan Chand (the brother of Trimal Chand), and each party proclaimed its favourite as Rájá.

The Mára, with Trimal Chand, arrived in Almora first and installed him forthwith as Rájá; on hearing of the success of the Mára Narayan Chand fled back to Doti whilst his followers dispersed to their homes.

* In 1729 however on the death of Rájá Ajit Chand when the Bishts attempted to put their puppet on the throne, and the Mára and the Phartyals for once united and finally discovered one Kalyan Chand, a direct descendant of the Chand tribe, whom they installed.

The downfall of the Chand dynasty in 1790 may also be attributed to the interfaction strife as the internal troubles of Kúmaon which were well known to the Ruler of Nepal gave him the opportunity to invade the country and so extend his dominions.

The defeat of our levies under Captain Hearsay in 1815 was attributed by the Mára to the treachery of the Phartyals.

APPENDIX G.

SOME ROUTES IN KUMAON.

Route.	Stages.	Distance in Miles.	Remarks.
Almora to Pindari	1. Dinapani . . . 2. Takula . . . 3. Bageswar . . . 4. Kapkote . . . 5. Loharkhet . . . 6. Dhakuri . . . 7. Khati . . . 8. Dwali . . . 9. Phurkia . . .	7 15 27 41 50 56 61 65 71	
Almora to Milam	1. Kapkote . . . 2. Shama . . . 3. Tejam . . . 4. Girgaon . . . 5. Munsyari . . . 6. Lilam . . . 7. Bagodiyar . . . 8. Rilkote . . . 9. Milam . . .	41 52 60 70 80 88 98 103 110	
Almora to Berinag	1. Barechhina . . . 2. Dhaulchhina . . . 3. Kanarichhina . . . 4. Ganai . . . 5. Berinag . . .	8 14 18 30 42	
Almora to Champawat	1. Lamgarah . . . 2. Mournaula . . . 3. Debidhoora . . . 4. Dunghat . . . 5. Lohaghat . . . 6. Champawat . . .	10 18½ 29 39 50 50	
Almora to Pithoragarh	1. Panuanaula . . . 2. Naini . . . 3. Gangolihat . . . 4. Bans . . . 5. Pithoragarh . . .	14 24½ 35 45 53	
Lohaghat to Tanakpur	1. Champawat . . . 2. Diori . . . 3. Shukhidhang . . . 4. Tanakpur . . .	6 23 30 38	

LIST OF DAK BUNGALOWS IN THE ALMORA DISTRICT.

- | | |
|------------------|----------------------|
| 1. Almora. | 22. Hawalbag. |
| 2. Bageshwar. | 23. Lamgara. |
| 3. Baijnath. | 24. Lohaghat. |
| 4. Bainskhet. | 25. Loharkhet. |
| 5. Bans. | 26. Majkhali. |
| 6. Champawat. | 27. Masī. |
| 7. Chhira. | 28. Mornaula. |
| 8. Dwarahat. | 29. Munsyari. |
| 9. Deori. | 30. Naini. |
| 10. Khakuri. | 31. Panuanaula. |
| 11. Debidhura. | 32. Pithoragarh. |
| 12. Dhuaghat. | 33. Ranikhet. |
| 13. Dhaulchhina. | 34. Someshwar. |
| 14. Dwali. | 35. Kanalichhina. |
| 15. Phurkia. | 36. Takula. |
| 16. Ganai. | 37. Garbyang. |
| 17. Gangolihat. | 38. Dewalthal. |
| 18. Gurna. | 39. Balna (Kausani). |
| 19. Kapkote. | 40. Dharchula. |
| 20. Kelani. | 41. Syahidebi. |
| 21. Khati. | |

A Bungalow for the use of travellers exists at Shukhidhang. This is run by J. H. Abbott, Esq., O. B. E., V. D. of Abbott's Mount Lohaghat.

The Dak Bungalows at Almora, Ranikhet, Someshwar and Bageshwar have *Khansamahs*.

List of Forest Bungalows, East Almora Division.

Serial No.	Name of Forest Rest Houses.	
1.	Bhatgaon	} <i>Jageshwar Range.</i>
2.	Duram	
3.	Ara	
4.	Kanarichhina	
5.	Dhuraphat (Raikholi)	
6.	Nali	
1.	Askote	} <i>Pithoragarh Range.</i>
2.	Dindihat.	
1.	Thal	} <i>Berinag Range.</i>
2.	Berinag	
3.	Ganai	
4.	Dharamghat	
5.	Dofar	
6.	Saniodiar	
1.	Rameshwar	} <i>Lohaghat Range.</i>
2.	Rausal	
3.	Bhingrara	
4.	Padampur	
1.	Maharpali	} <i>Garkhet Range.</i>
2.	Wajula	
3.	Bajwar (wooden)	
4.	Garkhet	
5.	Salani	
6.	Bachgaon (wooden).	
7.	Kathaitbara	

NOTICE.

Officers are reminded that Forest Rest Houses are NOT dak Bungalows and permission to occupy them must be obtained in advance from the Divisional Forest Officer concerned. Forest Guards or chaukidars have strict orders to admit no unauthorised persons to these bungalows, which are intended primarily for the use of gazetted Forest Officers on duty. Their occupancy by others is given as a matter of courtesy at the discretion of the Divisional Forest Officer, who issues a printed pass.

For the following bungalows, application should be made, giving as much notice as possible, to the Divisional Forest Officer, West Almora—

<i>Ranikhet Range.</i>	<i>Someswar Range.</i>	<i>Almora Range.</i>	<i>Dwarahat Range.</i>	<i>Jaurassi Range.</i>
Ranikhet*	Airadeo*	Siahedevi*	Chantharia.	Daira.
Dewarpani*	Patharia*	Dinapani.	Basarkhet.	Tamadhon.
Sinni*	Lamgara.	Barechina.	Ukhlion.	Pachpola.
Billekh*	Lodh.	Garanath*	Khansar.	Manila.
Dalmoti*		Binsar*		

*these bungalows are within a day's march of Ranikhet.

Sketch Map OF KUMAONI RECRUITING AREA.

Scale 1 inch to 5 miles.
Miles 10 5 0 10 20 30 Miles

REFERENCE.

- Indo-Nepal Boundary.....
- Boundaries of Parganas.....
- Railways, Meter Gauge.....
- Motor Roads.....
- 1st. Class Bridle Tracks.....

